

## Publisher's Preface

This book is an English translation of the bulk of the Urdu book *Kitāb al-Bariyya* written by Hazrat Mirza Ghulam Ahmad. We have already published, in 1996, the translation of a complete, self-contained section from *Kitāb al-Bariyya* under the title *A Brief Sketch of My Life*, which is an account of his life and mission, constituting about thirty percent of the volume of the original book. Here we present the remainder, which is the bulk of the book dealing with the subject in the title *Exoneration*.

Hazrat Mirza Ghulam Ahmad sets out full details of the criminal legal proceedings instituted against him on the basis of allegations made by certain Christian missionaries against him of conspiracy to murder, which ended with his entire exoneration and acquittal by the authorities. Before reproducing the record of the legal proceedings, Hazrat Mirza discusses at length his highly effective refutation of the doctrines of the Christian church which he carried out through his writings and debates. When the Christian missionaries found themselves utterly unable to repulse the arguments presented by Hazrat Mirza, some of them resorted to getting a false criminal case instituted against him, and in this they were joined by a Muslim religious leader along with some Hindu Arya Samaj members who were Hazrat Mirza's inveterate foes.

The translation of this entire book was first prepared by a highly learned and scholarly, senior figure in the Lahore Ahmadiyya Movement in Lahore, Pakistan, who did the work most meticulously and with great accuracy. May Allah bless and reward him profusely for his labour! The typescript was then

passed to me for revision, preparation for publication and typesetting. I regret to say that, primarily because of other engagements, this task took me an unduly long time.

In this translation we have tried to be as close and faithful to the original as possible, while also adhering to the important requirement of using simple, clear and modern English idiom.

In a few places where additional words were required in the translation to make clear the meaning of the original, these have been given within *square brackets*, thus: [ ]. In some cases it was necessary to show the words of the original text as well as their translation and here we have used *parentheses*, thus: ( ), to enclose either the original text or the translation, as appropriate in a particular case.

When transcribing Arabic or Urdu terms in English letters, we have generally avoided using diacritical marks of transliteration (for example, as in *ā*, *ī*, *ḥ*, or *th*). The use of diacritics is restricted to cases where it was felt necessary to spell out the original term exactly.

The numbering of all the chapters, and the division of the religious discussion into chapters 2 and 3 along with the insertion of sub-headings in these two chapters, has been done in this translation for the facility of the readers, and is not a feature of the original book.

All footnotes consisting of just references have also been added in this translation, these references not being provided in the original book. Any other short explanatory footnotes that have been added are indicated as *Publisher's Note*. All other footnotes are by the author himself as in the original book.

Zahid Aziz, Dr.  
Nottingham  
England  
November 1999.

*As my followers live in most districts of Punjab and of India, and are spreading, so this Notification will be sent to every district for the information of the authorities. It is hoped that the honourable officials will read it carefully.*

# **1. An Essential Notification**

*being published with the special object that the Government of Her Majesty the Empress of India gives it careful consideration, and it is also published for the information and guidance of my own followers.*

I wish to inform my friends and the general public that, by the grace and favour of God, the charge against me, that I had sent a man named Abdul Hameed to kill Dr. Clarke, was considered baseless and the case discharged in the court of Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur, on 23rd August 1897. As the Exalted God wished to manifest the truth of this case, He caused it to be entrusted to a judge who is alert of mind, hard working, just, truth loving and God fearing, that is, Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur, whose pure conscience could not be satisfied that the first deposition of Abdul Hameed, which he gave before the Magistrate of Amritsar and also in this court, was true. So, for further investigation, his honour ordered Captain Lemarchand, the District Superintendent of police to make enquiries in person from Abdul Hameed regarding the truth of the matter. Then Captain Lemarchand investigated the case with such care, sincerity, foresight, deliberation, justice and fairness, as is not the work of any officer except those who are outstanding in justice, sincerity and sharpness of mind. The fact that these officials were well-intentioned, sincere and inclined to justice, and had always been used to dispensing justice and fairplay, and to holding thorough enquiry and investigation — these were the causes that God brought about for my exoneration. The sincerity

and justice of the Deputy Commissioner and the District Superintendent of police is realized all the more when we consider that this case was actually lodged by a Christian group, and although on the face of it only one of them was pursuing the case, yet many native Christians were involved in giving advice and help. In fact, this equity and justice has greatly impressed the public with the virtue and commendable justice of these two officials who, in a case presented with a religious connotation, gave no concession to their own community and religion, and with great fairmindedness followed that path which was required by justice. In my opinion this is such a fine example as will always be remembered in history.

Another powerful proof of the sincerity and love of truth of the Deputy Commissioner is that although he had recorded the first statement of the informer Abdul Hameed entirely and completely, and it had been supported by five witnesses, and his honour was fully entitled to accept those statements, yet it was merely the pull of justice and fairness which did not let him be fully satisfied, and the voice of his truth-loving conscience told him that those statements were not true. Consequently, he directed the Police Captain to hold further investigations. Similarly, when the police officers informed the District Superintendent of police that the informer Abdul Hameed was remaining firm on his first statement and should be allowed to go, his conscience urged him to question him personally also. Had it not been for the authorities' good intentions, care and diligence of such a high order, it would have been entirely impossible for the truth to come out in this case. I pray from the bottom of my heart for such officers as always keep in mind equity and justice, investigate thoroughly and are not hasty in passing orders, that God may ever keep them happy, safe from every calamity, and successful in their enterprises!

It is also worth mentioning here that in his statement Dr. Clarke, out of sheer injustice and falsehood, had made a shameful attack on my character. If in the court of such a just

magistrate my reply to all those accusations had been heard, the reality of the doctor's plans would have been exposed. But since the whole truth had dawned on the mind of the just officials about the fabricated foundation of the case, in support of which all these allegations had been presented, the court did not consider it necessary to prolong the case. Most of the doctor's allegations were painfully heart-rending, entirely false, fabricated, and, to say the least, bordered on defamation. This entitled me to seek redress from a court of law for these uncalled-for and false allegations. Yet, even though I am aggrieved, I do not want to hurt anyone, so I leave all these matters to God.

It may also be mentioned that in his statement Dr. Clarke has alleged about me, sometimes directly and sometimes indirectly, that I am a danger to the government. However, I inform the authorities through this Notification that such an opinion in respect of me is a terrible injustice. I belong to a family which is staunchly loyal to the government. My father, Mirza Ghulam Murtaza, was faithful and loyal in the eyes of the government and was entitled to a seat in the Governor's court. He has been mentioned in [Sir Lepel] Griffin's *History of the Punjab Chiefs*. In 1857 he had given help to the British government beyond his resources. That is to say, right during the Mutiny he had helped the British government by supplying fifty horsemen and horses. In view of these services he had received from the authorities letters of appreciation, most of which, I regret, have been lost. But three of them, which have been published since long, are being reproduced in the footnote.<sup>1</sup> Subsequently, after the death

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1. *Publisher's Note:* In the original book, these letters are reproduced in the original Persian and Urdu along with English translation. Those English translations are reproduced below.

*Translation of Certificate of J.M. Wilson:*

To, Mirza Ghulam Murtaza Khan, Chief of Qadian.

I have perused your application reminding me of your and your family's past services and rights. I am well aware that since the introduction of the British Govt. you and your family have certainly remained devoted,

of my father, my elder brother Mirza Ghulam Qadir remained engaged in rendering services to the government. When the mutineers fought the army of the British government by the river Timoon, he participated on the side of the government.

Now, after the death of my father and brother, although I was a recluse, yet I have been using my pen for seventeen years in favour and support of the British government. During these seventeen years, in all the books that I have written I have encouraged the people to be obedient and sympathetic to the British government and have set out very effective discourses about the prohibition of *jihad*. Then, considering it expedient,

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faithful and steady subjects and that your rights are really worthy of regard. In every respect you may rest assured and satisfied that the British Govt. will never forget your family's rights and services which will receive due consideration when a favourable opportunity offers itself. You must continue to be faithful and devoted subjects as in it lies the satisfaction of the Govt. and your welfare.

11th June 1849, Lahore.

*Translation of Mr. Robert Cust's Certificate:*

To, Mirza Ghulam Murtaza Khan, Chief of Qadian.

As you rendered great help in enlisting *sowars* and supplying horses to Govt. in the mutiny of 1857 and maintained loyalty since its beginning upto date and thereby gained the favour of Govt. a *Khalat* worth Rs. 200 is presented to you in recognition of good services, and as a reward for your loyalty. Moreover, in accordance with the wishes of Chief Commissioner as conveyed in his no. 576 dated 10th August 1858, this *parvana* is addressed to you as a token of satisfaction of Govt. for your fidelity and repute.

20th September 1858.

*Translation of Sir Robert Egerton, Financial Commissioner's Mursala:*

My dear friend Ghulam Qadir,

I have perused your letter of the 2nd instant and deeply regret the death of your father Mirza Ghulam Murtaza who was a great well-wisher and faithful Chief of Govt. In consideration of your family services I will esteem you with the same respect as that bestowed on your loyal father. I will keep in mind the restoration and welfare of your family when a favourable opportunity occurs.

29th June 1876.

I wrote books in Arabic and Persian in order to spread this teaching of the prohibition of *jihad* to other countries, thousands of rupees being spent on their printing and publication.<sup>2</sup> All those books were published in Arabia, the lands of Syria, Turkey, Egypt, Baghdad and Afghanistan. I believe some day these will show their effect. Is such considerable activity, and for such a long time, possible from a man who intends treachery at heart?<sup>3</sup> I ask again: Whatever I have done for full seventeen years with total fervour and constancy to help the British government, to ensure peace and to dispel thoughts of *jihad*, does this work and outstanding service spread over such a long time have a parallel among the other Muslims who are my opponents? If this publication was not the result of a true desire for the well-being of the British government, what reward was I expecting by publishing such books in Muslim countries, such as Arabia, lands of Syria, Turkey etc.? This did not happen for merely a day or two but continued for full seventeen years. The places in my books and pamphlets where I have written these statements regarding good wishes for and obedience to the British government, the names of these books with the page numbers are given below.

	<i>Name of Book</i>	<i>Date of Publication</i>	<i>Page number</i>
1.	<i>Barāhīn Aḥmadiyya</i> , Part 3	1882	<i>a – b</i> (beginning of book)
2.	<i>Barāhīn Aḥmadiyya</i> , Part 4	1884	<i>a – d</i> (as above)

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2. *Publisher's Note:* The vast majority of the Muslim religious leaders of India in that period expressed exactly the same view as Hazrat Mirza Ghulam Ahmad about *jihad* against British rule of India. They all gave rulings that it was not justified by Islamic teachings for Muslims to fight a *jihad* in the sense of war against British rule.

3. *Publisher's Note:* It is clear that Hazrat Mirza is putting this forward in order to answer the charge made against him by Dr. Clarke that he was a danger to the government.

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3.	<i>Ārya Dharm</i> , Notice re. extension of Section 298.	22 Sep. 1895	57 – 64 (end of book)
4.	Request in <i>Ārya Dharm</i>	22 Sep. 1895	1 – 4 (end of book)
5.	Petition in <i>Ārya Dharm</i>	22 Sep. 1895	69 – 72 (end of book)
6.	Letter re. extension of Section 298	21 Oct. 1895	1 – 8
7.	<i>Ā'ina Kamālāt Islām</i>	Feb. 1893	17 – 20, 511 – 528
8.	<i>Nūr-ul-Ḥaq</i> , Part I (Notice)	Feb. 1894	23 – 54
9.	<i>Shahādat-ul-Qur'ān</i> (For the attention of the Govt.)	22 Sep. 1893	<i>a</i> – ' <i>ain</i> (end of book)
10.	<i>Nūr-ul-Ḥaq</i> , Part II	May 1894	49 – 50
11.	<i>Sirr-ul-Khilāfa</i>	July 1894	71 – 73
12.	<i>Itimām-ul-Hujja</i>	June 1894	25 – 27
13.	<i>Ḥamāmat-ul-Bushrā</i>	1894	39 – 42
14.	<i>Tuḥfa Qaiṣariyya</i>	25 May 1897	whole book
15.	<i>Sat Bachan</i>	Nov. 1895	153 – 154 and title page
16.	<i>Anjām Ātham</i>	Jan. 1897	283 – 284 (end of book)
17.	<i>Sirāj Munir</i>	May 1897	74
18.	'Completion of Preaching with Conditions of Pledge'	12 Jan. 1889	4 (margin), 6 (condition 4)
19.	Notice: 'For the attention of the Government and for general information'	27 Feb. 1895	Whole of one page Notice
20.	Notice about Envoy of the Sultan of Turkey	24 May 1897	1 – 3
21.	Notice about Meeting of Friends on the occasion of the Jubilee at Qadian	23 June 1897	1 – 4
22.	Notice about Meeting of thanksgiving on the occasion of the Jubilee of the Queen	7 June 1897	Whole Notice, one page
23.	Notice about the 'venerable man'	25 June 1897	10



24. Notice for the attention of 10 Dec. 1894 Entire Notice, 1 – 7  
the Government, with  
English translation

Recently, when Husain Kami, Turkish Envoy, called upon me at Qadian, and finding me opposed to the policies of his government he demonstrated strong animosity, I published the entire account in my Notice dated 24th May 1897. It was the same Notice, on account of which, some Muslim editors [of journals] exhibited great hostility, and in the height of emotion hurled abuses at me, saying that I preferred the British government to the Sultan of Turkey and hold the Turkish Empire to be at fault. Now it is clear that a man about whom his own community entertains such views and who is being reviled not only because of differences in religious beliefs but also on account of his loyalty towards the British government, can he be presumed to be inimical to that government? This matter was so obvious that even one of my great enemies, Muhammad Husain Batalvi, while giving his evidence before the Deputy Commissioner in this very case of Dr. Henry Clarke, had to state concerning me that I was a well-wisher of the British government and opposed to the Turkish Empire. Now it is quite clear from all this explanation, with which I have given proofs from my statements spread over seventeen years continuously, that I am loyal to the British government, heart and soul. I am a peace-loving man, and obedience to the government and sympathy for God's creatures is my principle. And it is this principle which has been included in the Conditions of the Pledge for my followers. Accordingly, in the paper containing the Conditions of the Pledge, which is always distributed among my followers, these very points have been explained in Article 4.

It is true that I did make prophecies about the death, and so on, of certain men. This was not done by me unilaterally, but at a time and in the circumstances when these men, of their own accord and will, gave me written permission for such prophecy.

Accordingly, I still possess these writings, by their own hands, some of which have been included in the record of the case of Dr. Clarke. But since even after this permission having been given, Dr. Clarke still mentioned those prophecies and concealed the true facts, so for the future<sup>4</sup> I do not like to make any prophecies of doom on such requests. Rather, from our side the basic principle in future will be that if someone makes a request for such prophecies of doom, no attention will be paid to it, unless he produces a written order from the District Magistrate giving permission. This is a procedure in which there will not be left any room for deceit.

I also admit that in the published controversies with the opponents [of Islam], there was some harshness in my words, but that was not as an initiative. In fact, all those writings were in reply to highly scurrilous attacks. The words used by the opponents were so harsh and abusive that some severity in reply was advisable. This is borne out by a comparison of the strong language appearing in my books with that of the opponents' books which I have collected together and included in the book in which the record of the case has been published, which I have named *Kitāb al-Bariyya*. Besides, I have just mentioned that my harsh words are as a *rejoinder*. The *initiative* in using strong language was taken by the opponents [of Islam].

I could have even ignored patiently the vituperation of the opponents, but due to two considerations I had deemed it expedient to make a reply. *Firstly*, so that the opponents, finding their strong language replied to in harsh terms, change their attitude and speak with civility in the future. *Secondly*, so that

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4. Some of our opponents who are in the habit of making fabrications and telling falsehood say to the people that the Deputy Commissioner has interdicted prophesying in future, especially prophecies which frighten, and prophecies of punishment have been strictly forbidden. So let it be known that these claims are entirely false. I have not been interdicted at all. Besides, the procedure adopted by me concerning the prophecies of doom, i.e. prophesying after obtaining permission [of the other party], is such that court and law have no objection to it.

the Muslim masses do not become incensed at the extremely insulting and provocative writings of the opponents, and finding the reply to the harsh words also to be somewhat strong they might console their excited minds with the feeling that if strong words were used by the other side, they have also received a reply with some severity. This way they will abstain from violent retaliation. I know well that because of religious writings such as the books of Lekhram, Inderman, Dayanand and the Rev. Imad-ud-Din, and most of the articles of the journal *Nur Afshan* of Ludhiana, there was a great apprehension of disorder and provocation. But since books were written against those books, replying to harsh words with somewhat strong language, the heated emotions of the Muslim masses were suppressed.

It is absolutely true that if in reply to vituperation somewhat strong words are not used by the other community, then it is possible that the wrath and anger of its ignorant men might find another outlet. It is a judicious policy for the release of pent-up emotions of the victims, that in controversies they also make strong replies to vituperative attacks. Nonetheless, this style is not very commendable; rather, it devalues the spiritual effect of the writings, and at the least the harm it does is to cause bad behaviour to spread in the country. It is the duty of the government to promulgate a wide-ranging, strict law, forbidding every religious group from using scurrilous language, to prevent the defamation of the Founder and the Book of any community. And no accusation should be levelled against a religion unless it is based on actual facts contained in the authentic and accepted books of that community. Such a law will result in great peace in the country and the mouths of the seditious and mischievous men will be closed, and all religious debates will take on a scholarly colour.

To achieve just this end, I have prepared a petition for presentation to the government, with the signatures of several thousand Muslims. However, there is delay because the number of signatures is not yet sufficient. But truly this is a matter

needing the attention of the government. For the preservation of peace, no arrangement is better than this that every community should avoid use of insulting and provocative words and should not accuse any religion of teaching something which is not believed by its followers, nor is any basis for it found in the authentic and accepted books of that religion. Nor should it bring forth an accusation which can also be levelled against its own established books and prophets. Anyone violating this rule should be liable to some penalty. Doubtless, the poisonous seed of religious mischiefs cannot be eradicated without these measures.

I am sorry to write that Dr. Clarke, after presenting some of my religious writings, made a statement before the court, contrary to facts, that those strong words were used about him by myself first. I assure the authorities that it is most certainly not my practice to hurt anyone of my own accord, nor do I approve of such a practice. On the contrary, whatever was written in harsh language was a reply to vituperative words, but far milder than the language of the opponents. However, even this technique is against my nature and practice. And as the Deputy Commissioner, in deciding the case, has directed me that in future, in order to avoid provocation, mild and appropriate words be used in debates, I wish to abide by this. And through this Notification, *I strongly impress upon all my followers*, living in the Punjab and in other places in India, that they should also adhere to the same rule in their argumentation and avoid every strong and provocative word. Further, as I have earlier taught in Article 4 of the Conditions of the Pledge, they should adopt true loyalty to the British government and true sympathy for mankind, refrain from provocative manners, and demonstrate an example of noble living by becoming temperate, righteous and inoffensive persons. If any of them does not follow these injunctions or employs unreasonable zeal, uncivil behaviour, or abuse, then he should remember that in such circumstances he shall be considered outside our Movement and have no connection left with me. Look! today I admonish you

people in the clearest words that you should avoid every way of mischief and sedition, develop further the quality of patience and perseverance, keep yourself aloof from all ways of evil and exhibit an example that demonstrates your superiority in every good quality. I hope that you people who are educated, learned, well-trained and good-natured, will act accordingly. But remember, and remember well, that whoever does not follow these instructions is not from among us.<sup>5</sup>

The gist of all my teachings is three precepts. *Firstly*, bearing in mind the duties towards the Exalted God, to remain occupied in His worship and obedience; to instil His honour in your heart, to love Him above all else, to discard base desires out of His fear, to believe in Him as one, without any associate, to maintain a noble life for Him, not to accord His status to any man or any other creature, and to believe Him in actual fact to be the Creator and Master of all souls and bodies. *Secondly*, to deal sympathetically with all humanity, to do good to everyone as far as possible, or at least to have the intention of doing good. *Thirdly*, to show true loyalty to the government under whose protection God has placed us, namely, the British government which is the guardian of our honour, life and property; and to remain clear of all such peace-disturbing activities which cause it anxiety. These are the three principles which should be safeguarded by our Movement, and in which the highest examples should be set.

Remember, too, that this Notification also serves as a *Notice* to the opponents. As I have promised before the Deputy Commissioner that I shall not use harsh words in future, therefore for the fulfilment of the objectives of the maintenance of peace I wish that all of our opponents also abide by the same promise. This is the reason why I did not choose to prolong the

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5. My Movement includes highly respectable Muslims, among them being *Tehsildars*, Extra Assistant [Commissioners] and Deputy Collectors, lawyers, businessmen, aristocrats, landlords and *nawabs*, highly learned scholars, doctors, holders of the B.A. and M.A. degrees, and spiritual leaders.

argument before the court although all of my harsh words were used in response, and were, moreover, very few by comparison. *I wanted to give up strong language used even in reply* because I had desired long ago that no community should employ strong language in debate. It is on account of this desire that I procured signatures of Muslims on the petition that is intended to be sent shortly to His Excellency the Governor-General. So the religious opponents are generally *informed* through this Notice that after this decision they also should change their attitude in debate and in future entirely refrain from using harsh, provocative and insulting language in their newspapers and magazines. *If even now*, after the publication of this Notice, they fail to give up their former course, then they *should remember* that I or anyone from among us will have the right to seek redress *through the court*. It is the duty of every community, in order to ensure peace, that they should stop themselves from the use of mischievous writings. So whoever cannot refrain from strong words, abuse and insult even after the publication of this Notice, such a man is, in fact, an enemy of the objectives of the government and likes to cause disorder. It would be the duty of the court to reprove him in order to establish peace.

A better method for participants in debate would be that they should not raise baseless objections against a religion; rather, they should present their doubts based on its standard and reliable books in a civil manner. They should spare themselves the use of mockery, ridicule and insult, and adopt a scholarly attitude in discussions. Nor should they raise objections which are applicable to their own books. For example, if a Muslim criticizes Christian belief, he should in his criticism have due regard for the glory and eminence of Jesus, on whom be peace, and should not disregard his dignity and position. Certainly, he can raise objection in a mild and civil manner in the following way: that if God has sent His son to this world, has He done this according to His ancient practice or against it? If He did it according to His practice then in the past, too, many of His sons must have come to the world and also been crucified, or only

one son might have come again and again. On the other hand, if this act was against His practice, then it cannot be attributed to God because He does never abandon His eternal, everlasting practices. Or, for example, he can raise this objection that this belief is not right that — I seek refuge with God — Jesus became accursed in the eyes of God on account of the sins of the people, because the dictionary meaning of ‘curse’ (*la‘nat*) is that God becomes disgusted with the one who is accursed, the latter conversely becomes disgusted with God, mutual enmity is established between the two, and the accursed goes far away from proximity to God. Such a degraded condition can never be of a man who, in fact, is a beloved of God. So when ‘curse’ becomes inadmissible then atonement becomes false. In short, those objections which point out the error in the beliefs of a community in reasonable language, it is the right of every seeker of truth to present these in a polite and civil manner. And as far as possible, effort must be made to ensure that all objections are of a scholarly kind so that people benefit from them, and there is no disorder or provocation produced.

It is a matter for praising the Exalted God that we Muslims hold as one of our fundamental principles that we should not accuse of falsehood any of the ancient prophets whose people, communities and followers have spread out in the world in large numbers. For, according to our Islamic principles, the Exalted God never bestows the honour on an imposter that, like a true prophet, he becomes accepted among the masses, thousands of groups and communities accept him, and his religion becomes established on the earth for a long time. Accordingly, it should be our duty to accept as true messengers the prophets of all the nations, who claimed revelation from God, were accepted by the masses and their religion was established on earth, whether they were Indians, Persians, Chinese, Hebrew, or belonged to some other nation. And if any untrue beliefs have spread among their followers then these should be considered as errors which entered subsequently. This principle is so attractive and appealing that due to its blessing man protects himself from all

kinds of abuse and ill manners. And it is true in actual fact that the Exalted God never grants a false prophet acceptance among millions of people, nor gives him the honour that is given to the truthful. His popularity cannot at all last over centuries and long periods; rather, his following becomes dispersed very soon and his movement ceases to exist.

So, friends, hold on to this principle firmly. Deal gently with each community. Gentleness enhances wisdom and patience begets deep thoughts. Whoever does not follow this course, is not one of us. If any person belonging to our Movement cannot tolerate the abuses and the vituperation of the opponents, he is free to seek redress from the courts, but it is not proper that he should create disorder by employing severity against severity. This is the instruction that I have given to my Movement. He who does not act upon it, I forsake him and expel him from my following.

*But I also expect from our just government* that as to the people who in future make hostile attacks, with insults and abuses, on us or our Holy Prophet, may peace and the blessings of Allah be upon him, or on the Holy Quran or on Islam, some proper measures should be employed to check their abuse. I have already written, and repeat, that this Movement of ours is loyal to the British government and shall always remain loyal to it. All members of my Movement are, in fact, humble, peace-loving and loyal in the highest degree to the British government. Further, they are respectable and decent.

The notion of some ignorant people, that I have falsely laid claim to revelation, is wrong. Rather, this is in fact the doing of that mighty God Who created the heaven and the earth and made this universe. In an age when people's faith in God becomes weak, at that juncture a man *like me* is raised to whom God speaks and through whom God reveals His miraculous works, until people understand that *God exists*. *I make this public announcement* that if any man, whether Asian or European, comes and stays in my company, he will after some



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time undoubtedly discover the truth of these statements of mine.

Be it known that what I have said does not harm the establishment of peace. We have come to this world to lead a life of humility. Sympathy for humanity and sincerity towards this government, under which we live, i.e. *the British government*, is our principle. We by no means approve of disorder or breach of the peace. *We are ready to help our British government at all times and thank the Exalted God Who has placed us under the protection of a government like this.*

20th September 1897

Mirza Ghulam Ahmad

from Qadian.

*In the name of Allah, The Beneficent, the Merciful.  
All praise to Allah and peace on His chosen servants.*

## **2. Introduction**

This book, by the name of *Kitāb al-Bariyya* (Book or Account of Exoneration), is being published with the object that everyone, after pondering over this court case, should realize and understand how the Exalted God rescues from the slanders and calumnies of the enemies those persons who place perfect reliance on Him, and how He brings about for His sincere servants the means by which the truth becomes manifest concerning those slanders and fabrications which are concocted for their destruction.

Truly, God is Supreme and Powerful. Those who bow to Him with love and steadfastness are certainly not wasted. The enemy means to destroy them by his plans and the evil-wisher intends to crush them. But God says: “O fool! will you fight Me? Will you be able to humiliate him whom I hold dear?” In fact, nothing can happen on earth except what has been earlier determined in heaven. No hand on earth can extend beyond the measure to which it is allowed to be extended in heaven. Thus utterly foolish are those who plan tyranny, while making their disgraceful and shameful plans, not remembering the Higher Being without Whose Will even a leaf cannot fall. Consequently, in their resolutions they always remain unsuccessful and humbled. Their evil does not bring any harm to the righteous; rather, the signs of God become manifested and Allah’s creatures increase in wisdom. Although that Mighty and Potent God is not visible to the human eye, yet He reveals

Himself by His extraordinary signs.

### **Plans against Jesus and their failure**

The attacks of the evil-minded against the righteous have been taking place since ancient times. Prior to myself, the Jews also made the same plan against Jesus, on whom be peace, namely, to falsely declare him a criminal and have him crucified. But look at God's omnipotence — how He rescued His chosen one! He put it in the mind of Pilate that the man was innocent, and an angel frightened his wife with an awe-inspiring vision in a dream that the crucifixion of this man would entail their doom. So they got frightened and she persuaded her husband to save the Messiah from the evil intention of the Jews by some device. So although he was put on the cross in all appearance to appease the Jews, but neither was he, according to the ancient custom, kept on the cross for three days which was necessary to kill a person, nor were his bones broken [before removal from the cross]. On the contrary, he was saved by saying that "his soul has departed".

It was imperative that this should have happened thus, so that the chosen one of God and His truthful prophet should not die a criminal's death on the cross, and therefore not partake of the curse which from eternity has been assigned to those mischief mongers who are entirely cut off from God. In reality, the significance of *curse* is that they become God's enemies and God becomes their enemy, so how could the "curse" which carries such an impure connotation, befall an exalted one? Consequently Jesus, on whom be peace, was saved from death on the cross, and as is evident from researches he came to Kashmir and died there. To this day his tomb exists in Kashmir, attributed to the name 'Prophet-Prince', and people visit it very respectfully. It is generally understood that he was a Prince-Prophet who came to Kashmir before the advent of Islam from the direction of Islamic countries. And his name, instead of *Yasu*, is mistakenly known in Kashmir as *Yuz Asaf* which means *Yasu* 'the sorrowful'. When Pilate's wife saw the angel

who threatened her that if Yasu‘ were killed it would entail their destruction, that was the signal from the Exalted God to save him. It has never happened in the world that an angel should have appeared in this manner for the defence of a righteous man but the appearance of the angel in the dream had been futile and of no consequence, and the person for whose intercession he came, was destroyed.

In short, it is a matter of great rejoicing that the Jews of that time failed in their plan. The chamber, known as a ‘tomb’, in which Jesus was placed, was in fact a very spacious hall. He came out of it safe and sound on the third day, met his disciples and gave them the happy news that, by the grace of God, he was still alive in his earthly body. Then he took from them bread and roasted meat which he ate, and showed them his wounds. For forty days his wounds were treated with the ointment known in books on pharmacopoeia as the *Ointment of Jesus* or the *Ointment of the Prophets* or the *Ointment of the Disciples*. It is very effective in the treatment of wounds caused by injury. This ointment is mentioned in about a thousand medical books, as having been prepared to treat the injuries of Jesus, on whom be peace. The old Christian medical books, written in Latin, fourteen hundred years ago, mention this ointment. The prescription of the ointment of Jesus is also written in the medical books of the Jews and the Magis. It appears that the prescription is an inspired one, and when Jesus’ injuries on the cross reached a certain degree, at that time the Exalted God made known these medicines to him by revelation.

This ointment shows with certainty the hidden secret and makes absolutely clear that in fact Jesus, on whom be peace, was saved from death on the cross, because the ointment has been mentioned not only in the books of the followers of Islam, but from ancient times, Christians, Jews, Magis and the physicians of Islam have been mentioning it in their books. Further, they have also been writing that this ointment was prepared to treat the injuries of Jesus, on whom be peace. As

good luck would have it, all these books exist and most of them have been published. If anybody wants to trace the truth and investigate the facts, he must inspect these books. Maybe, with heavenly light falling on his heart, he will be delivered from a great trial and reality become manifest. This ointment is known even to those who have only a minor interest in medicine, so much so that in *Qarābādīn-i-Qādrī*, which is a Persian book, in the chapter dealing with all the ointments, the prescription of this ointment is also given, stating also that it was this ointment which was prepared for Jesus, on whom be peace. So what could be stronger evidence than this, that by the consensus of all the world's physicians, whose distinctive characteristic is that they are more accustomed to investigating the truth than anyone else, and are free from religious bias, it has been established that this ointment was prepared by the disciples to treat the injuries of Jesus, on whom be peace.

### **Spiritual ascension of Jesus**

A wonderful result of the story of this ointment is that the reality of the ascension of Jesus to heaven is entirely exposed and it is established that these are all baseless and unfounded ideas. Further, it is also established that the ascension (*rafʿ*) mentioned in the Quran was in fact after death.<sup>6</sup> And with this kind of ascension of the Messiah, the Exalted God settled the centuries old contention between the Jews and the Christians, that is, that Jesus is not from among the rejected and the

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6. I have mentioned in earlier books that Imam Bukhari, Imam Ibn Hazm, Imam Malik, God be pleased with them, and other great Imams held exactly this belief that Jesus, on whom be peace, has, in fact, died. Now let it be clear that **Shaikh Muhy-ud-Din Ibn al-Arabi** also held the same belief. So he writes about the nature of the descent (*nuzūl*) on page 262 of his commentary that Jesus will descend but in the sense that he will be associated with a different body, i.e. his descent will be as a likeness, as is believed by the eminent sufis. Then on the same page he writes that the meaning of Jesus' ascension (*rafʿ*) is that when his soul got separated from the lower world it was joined with the higher world. Then on page 178 he says that the meaning of ascension is that the soul of Jesus, after being taken, was brought to the heaven of souls. So ponder over this. —  
*Author.*

accursed ones, nor from among the unbelievers for whom there is no ascension; rather, he is a true prophet and in reality his ascension was spiritual as of the other prophets. This was the contention; there was none about a bodily ascension, which was an irrelevant matter, not being the criterion of falsehood or truth. The fact is that the Jews, by accusing Jesus of having been crucified, wanted to declare him accursed, that is, a person who does not attain spiritual ascension towards God after death, and is deprived of salvation which depends on nearness to God. So God settled this contention by bearing witness that death by crucifixion, which is a bar to spiritual ascension, most certainly did not befall the Messiah, who ascended towards God after death, and having attained nearness to God, reached perfect salvation. For, the state called *salvation* is, in other words, known as *ascension*. It is to this that these verses point: "And they killed him not, nor did they cause his death on the cross"<sup>7</sup>, "Nay, Allah exalted<sup>8</sup> him in His presence".<sup>9</sup> Pity, how far our unintelligent divines have been afflicted with weakness of mind and foolishness that they do not even reflect that if the Quran referred to bodily ascension in the verse "I will cause thee to die and exalt thee in My presence",<sup>10</sup> what was the occasion for it and what was the dispute in this connection between the Jews and the Christians?

The whole dispute was just that, on account of crucifixion, the Jews had found the excuse that (we seek refuge with God) Jesus, on whom be peace, was accursed. That is to say, he was not exalted towards God and as such was certainly accursed, since the antithesis of exaltation (*rafʿ*) towards God is curse (*laʿnat*). This was such a negation as gave the lie to Jesus'

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7. The Holy Quran, 4:157.

8. *Publisher's Note*: The word 'exalt' in the translation of this verse and the next quoted verse (3:55) is *rafʿ*. In the discussion itself we have translated the same word usually as 'ascend' or 'ascension', as the discussion is in reference to the wrong interpretation of this *rafʿ* as physical going up.

9. The Holy Quran, 4:158.

10. The Holy Quran, 3:55.

claim to prophethood, since the Torah had ruled that a person who is crucified does not ascend to God, i.e. after death, his soul is not lifted towards God as in the case of the righteous. That is to say, such a person most certainly does not obtain salvation. So God desired to clear his true prophet of this calumny. Accordingly He related this in the Quran: “And they killed him not, nor did they cause his death on the cross”, and He said: “O Jesus, I will cause thee to die and exalt thee in My presence”, so that it may be known that the Jews were lying, and Jesus, on whom be peace, was exalted towards God like other true prophets. That is why in this verse He did not use the words “exalt thee toward the sky”, rather it was said “exalt thee in My presence”, so that everyone should know clearly that this exaltation is spiritual, not corporal. For, the Threshold of God towards which the righteous are exalted is spiritual, not corporal, and it is spirits, not bodies, that ascend towards God.

In this verse, God placed “causing to die” first and “exaltation” later, and adopted this order so that everyone may know that it was the ascension which the righteous receive after death. We should not, like the Jews, alter the order and say that actually the words “causing to die” come later and “exaltation” occurs earlier. Interpreting the Quran by changing the order, without any strong and decisive reason, just on the basis of presumptions and conjectures, is the work of those whose minds are like the minds of the Jews. Further, when it has been clearly mentioned in the verse “when Thou didst cause me to die”<sup>11</sup> that all the corruption and error of Christianity took place after the death of Jesus, it should be kept in mind that believing Jesus to be still alive implies the admission that the Christians have not yet gone astray. This is a view which involves the most dangerous risk of losing faith [in Islam].

I have deviated here from the actual topic for the benefit of our people. The original discussion was that the Exalted God had saved Jesus, on whom be peace, from the mischief of the

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11. The Holy Quran, 5:117.

enemies. Accordingly, the Messiah had said that his example was like that of the prophet Jonah and like Jonah he would also remain in the grave for three days. Now it is clear that the word of the Messiah, who was a prophet, could not be false. He has declared his episode similar to that of Jonah. As Jonah did not die in the belly of the fish, but remained alive, having entered it alive, so the requirements of similarity make it necessary to admit that the Messiah also did not die in the tomb nor enter it dead, otherwise what similarity does the dead bear to the living? In short, this is how the Exalted God saved Jesus, on whom be peace, from the mischief of the enemies. Similarly He also saved Moses, on whom be peace, from the evil intention of Pharaoh.

### **How God saved the Holy Prophet from his enemies**

He also saved our leader and master the Holy Prophet Muhammad, on whom be peace and the blessings of Allah, from the Makkan enemies. The men of Makka had agreed among themselves by consensus to arrest the man who was at all times projecting God, and insulting their idols, and to put an end to his life with severe torture. But God showed a wonderful manifestation of His power. Firstly, He informed the Holy Prophet, on whom be peace and the blessings of Allah, by His revelation, that he should at once leave the city as the enemies had agreed to the letter on his murder. Secondly, when the Holy Prophet accompanied by a faithful companion, Abu Bakr *Siddiq*, went out of the city and they hid themselves in a cave called *Thaur*, which means ‘flaring up of mischief’ — this name from days of old being prophetic so as to point towards this incident — the enemies pursued and followed the tracks right up to the cave Thaur. The tracker insisted that they had to be in that very cave, otherwise they could only have ascended to the sky because the tracks did not lead any further. However, some Makkan nobles said that the old man had lost his senses. On the mouth of the cave there was a nest of a female pigeon and a tree dating from the time even before the birth of Muhammad. It was entirely impossible that anybody should enter the cave



and yet the nest remain intact and the tree not cut down. None of these men could push back the tree and the nest to enter the cave, because people had frequently seen many snakes coming out of and going into it, for which reason it was known as the cave of snakes. So the fear of death struck them all and none of them dared go inside. This is God's doing, that for the protection of His beloved He used the snake who is otherwise an enemy of man, and made people feel satisfied on account of the nest of the wild female pigeon. This female pigeon was like Noah's dove, as it helped the Holy Vicegerent of the Kingdom of Heaven and one who is the source of all blessings.

All these facts are worth pondering over, as to how the Exalted God saved His beloved messengers from the evil intentions of the enemies. One should offer oneself for sacrifice in appreciation of His wisdom and power, considering that while the wicked devise all sorts of schemes, and various plans are made in secret, to destroy His righteous servants, but ultimately the Exalted God reveals such a wonderful sign of His omnipotence that He makes the fraud of the cunning to blow up in their own faces. Had it not been so, not even one righteous person could have survived the evil intentions of the wicked. In reality, the sign in support of a righteous person appears when he is overcome by some calamity, and His patronage becomes known to people when plans are afoot to sully his honour or to take his life. The Exalted God does not afflict a righteous person with misfortune in order to destroy him; rather, He does so in order to show people His omnipotence in helping him, and make manifest such hidden supports as are vouchsafed to the righteous. The unwise says that all this is absurd. This is because the imbecile does not know what powers God possesses and is ignorant of what wonderful capabilities exist in that Highest Power, and what subtle means exist for the creation of causes [to bring about the right end]. Woe to those who do not recognize Him even after the signs.

### **The case against me**

In this suit filed against me, Muhammad Husain Batalvi had a great desire that the Christians should win. He thought he had got an opportunity to entrap me and he was sure that this attack of his would not fail. That is why he had appeared as a witness on behalf of Clarke. He was overjoyed by the untrue news that a warrant of arrest had been issued against me. But the truth of the matter was that the Magistrate of Amritsar had, in fact, issued a warrant of my arrest on the first of August 1897. However, this is the very *first miracle of omnipotence* of the Exalted God in this suit that even after the lapse of many days that warrant could not reach Gurdaspur. It is not known where it vanished. According to Waris Deen, who is an accomplice in the conspiracy concerning this case, the Christians were daily waiting as to when I would be brought to Amritsar under arrest. Also some inimical Maulvis and their followers used to go to the Amritsar railway station daily in order to see me come down from the train, handcuffed and in the custody of the police.

At last when the execution of the warrant was delayed, these people were much perplexed as to why, in spite of the issue of the warrant many days earlier, I had still not been brought to Amritsar under arrest. It was indeed a matter for surprise that although the order in respect of the warrant was issued on the first of August, still the public did not know anything about action upon it till 7th August. This was incomprehensible. In short, the Deputy Commissioner, District Amritsar, came to know subsequently that he had made a mistake in despatching a warrant to a different district and he was not competent to issue a warrant of arrest of the accused in another district. Therefore he sent a telegram to District Gurdaspur that the warrant should not be served. Here it was God's work that the officers of District Gurdaspur were themselves puzzled as to when the warrant had arrived whose service was to be stopped. The telegram then was filed and later reached the Deputy Commissioner, District Gurdaspur, when the record of the case was transferred. I do not know what happened later in this

matter, because instead of a warrant, summons were issued from the court of the Deputy Commissioner, District Gurdaspur. What I have heard is that Clarke along with his lawyer had argued the point that a warrant must be issued as was done at Amritsar. But as soon as the Deputy Commissioner, District Gurdaspur, received the record, the Exalted God, Who controls the hearts, impressed upon his mind that the case was dubious and did not merit a warrant. So he issued summons addressed to me.

However, Shaikh Muhammad Husain knew nothing of these events. Hoping that I would soon appear in the court under arrest, he came to the court with great pride. Like a hunter, he was watching all directions to see, and show his friends, the sight of my arrest in handcuffs. In the meanwhile, I arrived in Batala at about 9 o'clock, where the Deputy Commissioner had come on tour. When I reached the court of the Deputy Commissioner, a chair had already been placed for me. When I arrived, the District Officer indicated to me with great kindness and regard to sit in the chair. Then Muhammad Husain Batalvi and a few hundred men who had come to witness my arrest and degradation were taken aback. That day had been expected to be the day of my humiliation and dishonour, but I was asked to sit in the chair with great tenderness and regard! I was thinking at that time that it was not small agony for my opponents that, contrary to their expectations, they were witnessing my honour in the court. But the Exalted God had intended to disgrace them still further. It so chanced that the ring leader of the opponents, Muhammad Husain Batalvi, who has till today levelled attacks on my life and honour, came as a witness for Dr. Clarke in order to assure the court that I was certainly such a man from whom it could be expected that he would have sent Abdul Hameed to murder Clarke.

Before he appeared in the court to give evidence, Dr. Clarke strongly pleaded before the Deputy Commissioner that he was

a famous man<sup>12</sup> from among the non-conformist (*ghair muqallid*) religious leaders and so he should be accorded a chair. But the Deputy Commissioner did not accept this plea. Perhaps Muhammad Husain was not aware that the question of a chair for him had already been raised and the application rejected. So when he was called in to give evidence, the moment he arrived, he very boldly demanded a chair from the Deputy Commissioner, just like the insipid *mullahs* who are ostentatious and vain. The latter replied, “You are not entitled to a chair in the court, so I cannot provide one”. Being besides himself in the desire of the chair he again submitted: “I am entitled to a chair and my father Rahim Bakhsh was also entitled to one”. The officer said: “You are a liar, neither are you entitled to a chair nor was your father Rahim Bakhsh. We have no written authority for your chair”. Then Muhammad Husain said: “I possess letters mentioning that the Governor grants me a chair”. Hearing this falsehood, the officer was infuriated and said: “Don’t talk nonsense, get back and stand up straight”. At that time even I felt pity for Muhammad Husain because he looked as if he was dead — if you cut his body perhaps not a drop of blood would flow. He received an indignity the like of which I do not recollect in all my life. So the pitiable man retreated, silent, fearing and trembling, and stood straight, while before he was leaning towards the table. Then all at once I recollected the following revelation of the Exalted God: *innī muhīn-un man arāda ahānata-ka*, “I shall disgrace whoever intends your disgrace”. These words are from the mouth of God. Blessed are those who ponder over them.

Remember that Muhammad Husain had come to the court at that time, full of happiness in the belief that he would see me under arrest, handcuffed, sitting in the degraded place where shoes are kept. Then he would be overjoyed and congratulate his ego on seeing his opponent in this condition. But how could

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12. It is certainly not correct that all the *ghair muqallid* are followers of Muhammad Husain. In fact, many of them are opposed to him and exasperated with his methods. — *Author*.

this wretched person have the good fortune to witness such a day of celebration! All this unlucky man saw, if anything, was that the moment he entered the court he found me seated with honour in a chair near the Deputy Commissioner. Such a tormenting sight made him helpless. Seeing his opponent in such a position of honour, his ego boiled over with jealousy, the desire for recognition raged within him, and uncontrollably he spoke out: "I should get a chair". Then whatever befell him, that happened. All this punishment was the result of his evil intentions about me: *As you sow, so shall you reap.*

The unwise man did not realize that if I, as the wronged person, had been, as he desired, arrested through a warrant, handcuffed and made to sit at a degraded place, and, as was his wish, I were hanged or jailed for life, then I would not have lost anything. Every humiliation and death in the way of God is a matter for pride. The Exalted God knows well that I do not want the honour and grandeur of this world. However, keeping in view the plans and desires of the enemies, He saved me from that humiliation and disgraceful death. It is His work, whatever He did, He did of His own will. If Muhammad Husain had been blessed with spiritual sight, he could have obtained a great religious benefit from this. I ask Muhammad Husain and those who agree with him: Whose actions were these, all these happenings out of the blue which took place to help me, to protect my honour, and to put my enemies to shame? Were they God's or man's?

### **The acts of God in my assistance**

Here is the detail. Firstly this Divine act took place that my arrest was delayed and the warrant issued from Amritsar, which carried with it the order for a surety of forty thousand rupees and a personal surety of twenty thousand rupees, was stayed in an astonishing manner. This warrant had been issued from the court of a first class Magistrate of Amritsar on 1st August 1897, but could not reach Gurdaspur till 7th August 1897. It could not be discovered what happened to it. At last arrived the stay order

to stop the service of the warrant, for the Magistrate realized that he was not entitled legally to issue warrants for an accused belonging to a different district. This was the first Divine act that happened in my favour.

Then the *second Divine act* was that when the record of the case was transferred to Gurdaspur, although the Amritsar Magistrate had issued a warrant, the Deputy Commissioner Gurdaspur issued a summons in place of a warrant and refused to issue a warrant, in spite of much insistence and efforts of Dr. Clarke and his lawyer.

Then the *third Divine act* was this that the opponents, namely, Muhammad Husain and others, had wished to see me in a state of disgrace, but they were shown me in a state of honour. I have heard from some members of my Movement that an evil-minded opponent was talking about me to someone during court hours, saying that today I was in police custody and had been handcuffed, and this happened because I had made a false claim [of being from God] and hence suffered this punishment. Then the person to whom he was talking led him by the hand to a place from where the Deputy Commissioner Gurdaspur was visible, sitting in the judge's seat. And he told him to look carefully and see who was the other man sitting in a chair, close to the Deputy Commissioner. On seeing this, he felt very small and said: "This is the one about whom people have rumoured that he has been arrested and is in custody".

Then the *fourth Divine act* is this that the day of my attendance was for Muhammad Husain as the day of 'Id. He had imagined many scenes of my humiliation and disgrace that day and, as it were, he was writing out in his heart many pages of *Isha'at-us-Sunnah* [his magazine] to proclaim my disgrace. Then God inflicted that humiliation on himself, and in my presence and that of my friends the Deputy Commissioner rebuked him three times so severely on demanding a chair that he felt beaten down. Observe the might of God, that he had come to see my disgrace and instead his own disgrace confronted him. Having

been rebuked inside, he came out to the place where the court orderlies stand around, and in order to hide the inside incident he took his seat in a chair in the room outside. The orderlies knew that he was not allowed a chair, rather he had been rebuked on making a request for one, so with a rebuff, they made him leave the chair. From there he moved towards the police room. By chance another chair had been placed in the room outside. He sat in it. Then the police captain noticed him and at once, through a constable, he was snubbed and made to get up from the chair. At that time, probably a thousand people or more must have watched his disgrace. They were convinced that as he gave evidence on behalf of the Christian clergyman in a false suit, this was why he received this punishment.

The *fifth Divine act* is this that although this case, as admitted by Dr. Clarke, had been filed by the consensus of three communities, and in its pursuit the Christian clergymen had used all their resources, and it was considered to be a case on behalf of the authorities, even then God caused it to be discharged at the hand of Captain Douglas and *exonerated me*.

Now these five acts which came to pass are worth pondering over by the wise, as to whose handiwork it is. Let the intelligent people consider that as this case was filed against me by the government, and it was a very grave suit, and people were pressing from every side for my abasement, in such circumstances which Supreme Power granted me honour, brought Muhammad Husain to utter disgrace, and caused Clarke to suffer severe humiliation and shame so much so that the court expressed strong suspicion that the suit was a fabrication of the Christian Abdur Rahim and other Christians such as Waris Deen etc., and their associates? Is this the handiwork of God or of man? Does it admit of any meaning other than God's assistance, that God sowed discord among the opponents and brought out the truth. And the one who sought to humiliate me was humiliated by the Magistrate and the creatures of God.

**Muhammad Husain's father**

You have heard about the insult that was inflicted through the Magistrate when he strongly rebuked Muhammad Husain for asking for a chair. These rebuffs were quite befitting and truly appropriate, because Muhammad Husain, while giving evidence on oath, told two lies. *Firstly*, that he was entitled to a chair in the court, and *secondly* that his father Rahim Bakhsh was also similarly entitled. Both these lies were detestable and shameful. For, Muhammad Husain is an insipid mullah, rather a half mullah who, having studied a few Hadith reports from Nazir Husain, is called a maulvi, like whom thousands of mullahs of his ilk live in huts attached to mosques and subsist on food given by the Muslim public. When was he ever awarded a chair in court and among which nobility was he counted? So was his father Rahim Bakhsh who earned a living by entering into the service of some of the noblemen of Batala. Yes, the chief of Batala, Mian Sahib, once engaged him as a servant. It is not known whether he was paid or only food was provided. It is further said that he also entered the employment of some Hindus moneylenders. This is how he made a living. Once he came to us to seek employment, but due to certain reasons he was not employed. But he always came in a spirit of great admiration and goodwill. He was terribly unhappy with Muhammad Husain and used words which it is not proper to mention here. Some of his letters concerning Muhammad Husain's unspeakable circumstances which he wanted to take to court would still be lying with me. I had repeatedly forbidden him [from doing so] and many a time had thrown Muhammad Husain at his feet so that, thereby, Rahim Bakhsh might desist from exposing him. And I was indeed instrumental in the fact that he refrained from such ideas to some extent. Otherwise, I have heard that Maulvi Ghulam Ali of Amritsar and other envious mullahs had been provoking him to disgrace Muhammad Husain.

In short, neither Muhammad Husain, nor his father, nor his grandfather, was ever a nobleman entitled to a chair. If these



people were entitled to chairs then Sir Lepel Griffin committed a great mistake by omitting to mention these two unfortunate men in the book he compiled about the particulars of the Punjab Chiefs entitled to chairs. Further, in this case it would be a matter of great neglect on the part of the district authorities that although both father and son had been entitled to chairs from of old, yet to this day the authorities did not include their names among those entitled to chairs in their district list.

It is lamentable that it is the lies told by the Maulvis, for whom the telling of lies even at the time of giving evidence is as natural as drinking mother's milk, which have given the opponents an opportunity to criticize the Muslims. When these people who call themselves Maulvis tell such filthy lies, and on the occasion of giving evidence before a court make statements contrary to facts, what would be the character of their followers? Alas! why did this mullah of Batala have the desire to get a chair? Whoever had been entitled to a chair in his family? It would have been better if he had given evidence on behalf of the Christian clergymen without fuss and gone away so that the secret would have remained safe. Nobody knew that he was not entitled to a chair. He could have, if he had wanted, boasted among friends that he had been provided with a chair. But by asking for a chair, he truly exposed his family. Then another mistake was that the Shaikh *sahib*, after having suffered all this humiliation before the court, came outside and sat in a chair. When he was asked to get up at one place, he went to another and occupied a chair there. When even from there he was told with great insult to get up, he got hold of the cloak of some person, spread it over the ground and sat on it. But that person, considering him to be an object of God's wrath, pulled the cloak from under him and said: "You are giving evidence on behalf of the Christian clergymen in a fabricated religious case, and then you sit on my cloak! I do not want to have my cloak polluted".

When the District Officer rebuked Muhammad Husain,

deprived him of the chair and made him stand upright and court orderlies also made him repeatedly leave the chair, then subsequently another disgrace came upon Muhammad Husain, that the people got displeased with his behaviour in coming as a witness in a false case of the Christian clergymen and trying hard to prove this falsehood to be the truth. Thousands of decent people detested his behaviour, that in spite of being called a maulvi he gave evidence on behalf of the Christians in a false case. They kept on saying that the motive for giving this evidence was only personal grudge and malice. An old man, watching his conduct that day, said with a sigh: "It seems to me that the Maulvis will hardly be able to keep their faith intact". So pity be on the life of this man for bringing infamy on all the Maulvis by such filthy deeds.

The enmity of this man against me has now reached the limit. He cannot fight God, otherwise he is a great enemy of my life and honour. And now in the heat of malice, such words proceed from his mouth as certainly cannot come out of the mouth of a good and righteous person. He does not realize that every plan of the enemies becomes a greater cause for the exoneration of the men of truth. This is why all the schemes which have so far been hatched against me did not cause me any harm, rather they resulted in my vindication. Firstly, in the case of Lekhram, a *search* was instituted against me, but I was proved to be innocent. Now a case in respect of intention to murder was filed against me, but here also I was acquitted after exhaustive investigation. Both these attacks of the enemies did not harm me. Rather the authorities tested my position twice and the plan of the enemies was exposed. Although Muhammad Husain, in comradeship of the Christian clergymen, gave according to his own understanding, very strong testimony to have me hanged, and whatever was in his nature he lived up to it that day, yet the only effect of all these false accusations was that the Deputy Commissioner wrote in his English note that this man, i.e. Muhammad Husain, was a staunch enemy of Mirza *sahib*. And considering his entire testimony as worthless,

he did not mention it at all in his judgment, treating his statement with great contempt. So here the question naturally arises, considering that Muhammad Husain's testimony was treated as worthless, disgraceful and unreliable, what was the Divine wisdom behind his coming to court to give evidence on behalf of the Christian clergymen? The answer to this is that apparently there are two acts of wisdom in it. *Firstly*, that people should know the truth about his righteousness, piety and Islamic behaviour as he made himself a witness in such a false and shameful suit which the Christians had started just out of religious fervour, and purely out of mischief he deliberately conceived a plan to have me hanged. The *second* act of wisdom was that this man should appear in the court, ask for a chair and get rebuff from the court. Thereby he should witness his own disgrace as a punishment for seeking disgrace for the truthful man.

Over and over again I feel sorry why this man wanted to ask for a chair. When a decent man goes into a gathering, then by his very nature he dislikes sitting at the head of the party, and in a humble way he takes his seat at an inconspicuous place. Subsequently when the host spots him he gets up in a caring way, takes him by the hand and leads him hospitably to the head table, saying: "This is your seat. Please do not make me feel embarrassed". So one should take a lesson from this, that Muhammad Husain, in order to show off, demanded a chair on his own initiative with the result that in place of a chair he received rebuffs. Someone has truly said: "Ask not and be given pearls; ask and receive not even charity."

### **Lekhram's murder**

Then surprisingly, this man started talking about the murder of Lekhram in the very presence of the Deputy Commissioner. He told him about me that he had written in his *Isha'at-us-Sunnah* that I should be asked regarding the murderer of Lekhram, to pinpoint the killer by means of revelation. The intention of the

mischievous Batalvi was to imply that the murderer of Lekhram was also myself.

Let the readers ponder! What limit has this Shaikh Batalvi reached that he goes on discarding his religion and honesty in order to oppose me. When the Aryas raised hue and cry regarding Lekhram, he joined hands with them. When the Christian clergymen made a tumult, he joined hands with them. Nobody questions what this enemy of Islam is doing. Frequent reminding about the murder of Lekhram is his mischief in order to make this false accusation against me, and thereby dishonour and nullify the prophecy given by God. I have written again and again that I did not prophesy about Lekhram from my own self but my God informed me about him at a time when Lekhram himself, very audaciously, asked for a prediction about his death. Then as the killing of Lekhram was intended as a punishment, how could the Exalted God *disclose the name of the killer*, thereby ruining His own arrangement. However, if Muhammad Husain is really a well-wisher of the Hindus, he can adopt a method to discover the name of the murderer, and that is that he should find out the identity of Lekhram's killer through those of his own associates who claim to be recipients of revelation and consider me an unbeliever.

Besides, if, as Muhammad Husain believes, my revelations were my own fabrication, he should have, in place of indulging in such absurd talk, written an article saying that the government should investigate whether this man is true or false in his claim to be a recipient of revelation from God. And the method of testing should be that the government should ask him for a general prophecy. Then if the prophecy is not fulfilled at the appointed time the government should be convinced that this man is a liar and imposter, and conclude from it that he is the murderer of Lekhram. For, when a liar expects that his lie would be exposed in a prophecy he has made, then undoubtedly he turns towards improper methods. It is not at all improbable that such wicked acts be done by this evil man. If he had drawn

the attention of the government towards me regarding the case of Lekhram, with such a statement, it would not have been surprising if this representation had been acceptable, and just and fair people would also have approved of it. I could also not have any objection to such an accountability. For if I am a man of the Exalted God and my prophecies are not from me, rather they issue from the Exalted God, then surely this much help for my exoneration could be expected from the Exalted God that He should satisfy the government in its demand by a revealed prediction which comes out to be true, letting it understand that in reality this work is of the Exalted God and not of man.

However, it is not right to insist that I should state the name of Lekhram's murderer. The Exalted God cannot be subordinate to anyone in His affairs. If He has desired to keep a matter hidden, then we cannot force Him to disclose the same. Whoever wishes to wield such authority over the Exalted God or makes a request to this effect, he entirely lacks knowledge of the rules of devotion to God. God manifests information of the unseen according to His own will, not according to the desire of man. Consider how much did Jacob, on whom be peace, need to know whether his son was dead or alive. He wept for forty years due to this grief. But until the Exalted God desired, it was certainly not disclosed to him that he should not be grieving as his son was well and happy and a minister of the government. In short, the servants of God stand respectfully in His presence. Even the angels are helpless here.

I had no personal enmity with Lekhram, nor does the religion of Islam permit us to commit murder unlawfully. Then what was the reason that I should have committed such an improper act? To fabricate a prophecy and then to prove that it is true by resorting to a plan to murder is a method which cannot be adopted except by an evil and wicked man. So Muhammad Husain and his party should understand very well that it was a great sign of the Exalted God that became manifest. Who, except God, had the power to indicate the death

of Lekhram, that it would happen within so much time, on such and such a day, on such and such a date and will be through murder. Alas that these people have given the lie to God's signs out of sheer prejudice. How much stupidity is it for our opponents to think that Lekhram must have been murdered by [me] sending a follower! Even to think of this stupidity makes me laugh, as to how do these people's minds accept such absurd notions? The disciple who is ordered to commit murder for the fulfilment of the prophecy, *can he continue to remain a follower?* Will he not at once think that this man fabricates prophecies, and then to make them come true he employs such methods! So I say most emphatically that Muhammad Husain has committed an outrage by declaring a true prophecy, which was a miracle of the Exalted God, as a human plan. If his intention had not been foul, he would not have written in his *Isha'at-us-Sunnah* that the government should arrest me to make me tell the name of Lekhram's murderer through revelation. This is as if Muhammad Husain ridicules God, declares His action as futile and wants to hold Him by force, saying: "You killed Lekhram. You cannot escape now. Come on, who is his murderer?" And he himself reads in the Quran: "He [God] cannot be questioned as to what He does, and they will be questioned".<sup>13</sup>

This much boldness is not right for man. This audacity is not proper for a son of man. Does he doubt the existence of that God Whose Being is being acknowledged by even the minutest particles? If his intention had not been crooked, he would not have indulged in such idle talk out of enmity and suspicion. It was his right to frequently draw the attention of the government towards me, saying that he believed the revealed prophecy to be merely an excuse for the murder of Lekhram and in fact I myself was the murderer; and that if prophecies are granted to me by God then the government should get hold of me and question me that if I am truthful in this claim then I should

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13. The Holy Quran, 21:23.

show them a prophecy for confirmation of my claim so that my truthfulness is established before them. Then if the government had compelled me to present a revealed prophecy, and God had abandoned me like one discarded and rejected and not fulfilled any prediction to the satisfaction of the government, I would have gladly accepted that I was a liar and it would have been up to the government to look upon me as the murderer of Lekhram and hang me. But Muhammad Husain did not do this nor wished to follow a method as would bring out the truth. In fact many signs appeared from God in my support but this man did not accept them out of sheer meanness and always wrote and spoke falsehood in order to deceive the government. But our just government cannot attend to empty words from the mouth of a selfish enemy. It is God's bounty and favour that *He has placed us under the protection of such a benevolent government*. If we had been under any other kingdom, these oppressive mullahs would never have liked to spare our lives and honour except as Allah please. Surely my Lord is Possessor of power over all things.

### **Those prophecies not apparently fulfilled**

Muhammad Husain's criticism of my prophecies, to the effect that a revealed prophecy can be true only when all its sister prophecies have been proved true, is in fact right. However, Muhammad Husain's belief that some of my prophecies have proved untrue is entirely false. I have repeatedly stated that none of my prophecies came out untrue. The prophecy about Atham was clearly subject to a condition, and regarding the son-in-law of Ahmad Beg also there was the condition in the revelation: "Repent [O woman], repent". And I have proved that both of those prophecies were fulfilled subject to those two conditions. There was no condition imposed on the prophecy about Lekhram, hence it was fulfilled unconditionally. Ahmad Beg did not have before him a terrifying example. So he was not frightened and did not profit from the condition, and soon died in accordance with the prophecy. But after him, his relations, having witnessed the example of Ahmad Beg's death, were

terribly frightened. Consequently they profited from the condition. And Allah never fails in His promise. And even if no condition had been imposed and the person about whom prophecy had been announced, repented and showed fear [of God], or his relatives who were the real targets of the prophecy repented and expressed fear, even then the Exalted God would have postponed the punishment as in the case of the followers of the prophet Jonah, although his prophecy was without any condition. From the very beginning, God has attached this condition to the prophecies containing threat of punishment (*wa'īd*) that if He so desires He may avert the threat. That is why it says in the Quran: "surely Allah never fails in His promise (*mī'ād*)",<sup>14</sup> and **not:** surely Allah never fails in His prophesied threat (*wa'īd*).

### **Prophecy of descent of Elijah**

Apart from this, to say that all the prophecies of true prophets and saints have always been fulfilled clearly in the eyes of the people is entirely false. Rather, sometimes it has so happened that when the Exalted God wanted to have a trial, then the prophecy of a prophet was made dubious to the people, and they kept on raising a hue and cry, and it even became a tribulation so that some of them turned apostate. For example, there had been a prophecy in the earlier books, about the Messiah, Jesus, on whom be peace, that he would be a king. But he did not appear as a king. Then many short-sighted people turned away from him. Further, it was in the earlier books that as long as Elijah had not come, the Messiah would not come either. However, according to the literal meaning of the texts, Elijah has not come yet. Similarly, the Israelites doubted the prophecy of Moses about their deliverance and considered it false. Some unfirm in faith doubted even the prophecy about Hudaibiyah and thought it had not been fulfilled. But in fact those in doubt were in the wrong. So it is God's practice that some prophecies of His appointed ones become dubious to the ignorant, the

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14. The Holy Quran, 3:9 and 13:31; see also 3:194 and 39:20.



foolish and the short-sighted and they begin to think that those prophecies turned out false. Indeed Muhammad Husain is only one of those ignorant people who have preceded him. He does not use about me any word which has not been used in the past regarding the holy prophets of God.

In short, neither has it ever happened nor will it ever happen, that all prophecies of those appointed by God are fulfilled clearly in the eyes of the ignorant people. On the contrary, like Muhammad Husain some ignorant persons have been saying in regard to some prophecies of the prophets that those turned out false. Accordingly, in a book written recently by a Jewish scholar in refutation of the prophethood of the Messiah, a list has been provided claiming that so many of his prophecies turned out false, while all the predictions of a true prophet must necessarily be fulfilled. The same Jewish scholar further writes that in order to give the lie to this man it is enough for us that his teachings are clearly against the teachings of the Torah. Had it been the Word of God then it was not possible that so much contradiction should have appeared. Then he writes that the other consideration which is a strong obstacle for us Jews to accept this man, and in this denial there is evidence for us from God, is that we have been informed through the prophets that the Messiah promised in the Books will certainly not come unless, before him, Elijah, who has been lifted up to the sky, returns to the world. But as he has not come yet, how can this man be true in his claim to be the Messiah? At this point the same Jewish scholar writes that the Christians give us the reply, in respect of Elijah, that by the descent of Elijah was meant the coming of John, son of Zacharias, whom the Muslims call Yahya, and the meaning was that a man, i.e. Yahya, would come in the power and spirit of Elijah, not that somebody would in reality descend from the sky. In reply to this, the said scholar writes: "Let the readers themselves decide fairly between us and the Christians, that if in fact by Elijah was meant John, i.e. Yahya, then the Exalted God would never have said that Elijah himself would come back, rather He would have said that

Yahya who would resemble him would come”. The said scholar lays great stress on the point that “to take the texts in a sense different from the obvious meaning, without any strong reason, is exactly the sign of a false prophet”.

Now it should be considered as to what difficulties are involved in the prophecies of the prophets. For example, what a great disaster befell the Jews about the prophecy regarding Elijah that they are still deprived of accepting the Messiah. Is it not an occasion for surprise that a community as experienced and brought up among the Divine books as the Jews were, went so far from the truth, because of the word Elijah, that they even denied the prophet Yahya? A wise man can understand from this that one should not be hasty in rejecting the [fulfilment of] prophecies, because usually these are dominated by metaphors. The intelligent man is he who learns a lesson from the example of another. Concerning the descent of Jesus, the Muslims should fear the same dreadful end as befell the Jews on account of laying stress on the literal meaning of the text. A belief which has absolutely no precedent in the past, rather there be precedents on its being false, to follow that belief is the work of the most foolish person. The Exalted God says: “So ask the followers of the Reminder if you know not”,<sup>15</sup> that is to say, Ask the Jews and the Christians about the ways and practices of God, if you do not know.

### **Revelations about case**

Taking what I have written so far as sufficient, I now describe another wonderful matter, that this mischief of a false and contrived case, which was worked up against me, was made known to me by the Exalted God *many months earlier*. Not one but many revelations were granted in this connection up to 29th July 1897, that there would be a misfortune, a trial and a questioning from the authorities and an accusation would be made, but ultimately God would exonerate me from the false

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15. The Holy Quran, 21:7.

accusation. Then after the court attendance till 22nd August 1897 revelations conveying peace and satisfaction continued till the Exalted God set me free on 23rd August 1897. All these revelations were announced before time to about a hundred men of our Movement including Maulvi Hakim Nur-ud-Din *sahib*, Maulvi Abdul Karim *sahib* of Sialkot, Shaikh Rahmatullah *sahib* of Gujrat, Khwaja Kamal-ud-Din *sahib*, B.A., Mian Muhammad Ali *sahib*, M.A., Hakim Fazal-ud-Din *sahib*, Sayyid Hāmid Shah *sahib*, Khalifa Nur Din *sahib* of Jammu and Mirza Khuda Bakhsh *sahib* and other friends. Every one of them can state on oath that these revelations were announced to them by way of prophecies. So our Movement received this benefit from this trial that thereby the members saw many signs. The first was just this sign that, before the institution of the case, the Exalted God gave news of the case and also of ultimate deliverance from it. The second sign was that they saw the confirmation of the truth of the words, “I shall disgrace whoever intends to disgrace you”, contained in the revelation published earlier. The third sign was that the opponents had desired to accuse me but the Exalted God made them the accused in the eyes of the authorities. And the fourth sign was that Muhammad Husain had desired to see me in a state of humiliation, but the Exalted God heaped this humiliation on himself and saved me from his mischief. This is God’s help, and members of our Movement ought to remember it.

### **Similarity with Jesus**

A great Divine wisdom in the institution of this case was that the Exalted God might prove my similarity with Jesus in this respect also and make manifest to people the resemblance of the events of my life with his. So all those similarities were established by this case. Among them is this, that one Judas Iscariot, who was a disciple of Jesus in name only, caused his arrest by accepting thirty pieces of silver from the Jews for this purpose. The same happened in my case also, that one Abdul Hameed, an alleged follower of mine, went to the Christians, and ensnared in their offer of temptation, instituted against me,

under their instructions, a case of intention of murder.

The *second* resemblance is that the trial of the Messiah was transferred from one court to another; so also was my trial transferred from the Amritsar District to Gurdaspur District. The *third* resemblance is that Pilate had remarked about the Messiah that he did not see any sin in Jesus. Similarly, Captain Douglas told me in front of Dr. Clarke, right in the court, that he did not accuse me of anything. The *fourth* resemblance is this that the day the Messiah was delivered from death on the cross, that day a thief arrested along with him was awarded punishment. Similarly, along with me, on the same date 23rd August 1897, at the same time when I was acquitted, a Christian belonging to the Salvation Army, arrested on a charge of theft, was produced before the same court. The thief was sentenced to three months imprisonment. The *fifth* resemblance is this that in order to have the Messiah arrested, the Jews and their chief priest had loudly proclaimed that the Messiah was a rebel against the Roman rule and wanted to become the king himself. Similarly, Muhammad Husain Batalvi, as a witness for the Christians, loudly proclaimed in court, out of sheer mischief, that I wanted to be a king and say that all the kingdoms which oppose me would be destroyed. The *sixth* resemblance is this that just as Pilate did not attach any importance to the nonsense of the chief priest and realized that he was a staunch enemy of the Messiah, similarly Captain Douglas did not pay any attention to the statement of Muhammad Husain Batalvi and in recording it he wrote that the man was a staunch enemy of Mirza *sahib*. Then in the final judgment he did not even mention his statement, and declared it entirely absurd and based on selfish motives. The *seventh* similarity is this that just as the Messiah had been informed [through revelation] before the arrest that the enemies would arrest him in such and such a manner and would try to murder him but ultimately God would deliver him from their mischief,<sup>16</sup>

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16. *Note:* That the Messiah compared himself to Jonah pointed towards just this fact that he would enter the tomb alive and would remain alive, for

so also the Exalted God gave me the news before this trial, and those revelations were announced to a large gathering who were present, and letters were sent to many friends who were not present. These persons are a little more than a hundred in number.

### **The false case**

In the end it should be made clear that this case of intention of murder instituted against me was, in fact, a fabrication. The Deputy Commissioner has himself said that the first statement of Abdul Hameed did not give him full satisfaction. And he did not question the second statement. Then another proof of the first statement to have been false is that the Christian Nur Din and the Rev. Grey have confirmed that Abdul Hameed had first approached them, wanting to become a Christian and live with them. But they could not arrange for feeding him. Consequently, on an indication from Nur Din he came to Clarke. Now it is quite clear that if Abdul Hameed had been deputed to kill Clarke, then why was it necessary for him to go to Nur Din and then to Rev. Grey? He should have gone straight to Dr. Clarke. This is a fact which unfolds the entire case. Circumstances also indicate clearly that this man had been a Christian earlier in Gujrat and had been expelled due to immoral conduct. Hence he considered it expedient not to disclose his former name so that the Christians would not object to take him in. He has admitted this fact in his second statement. The Deputy Commissioner and the Police Captain had, in fact, from the very beginning, understood in their wisdom that the case was not true but alas, Muhammad Husain, out of prejudice and mean-mindedness, declared this case to be true and considered it an opportunity to give vent to his personal hatred. That is why he came to the court to help the Christians in such a false and shameful case. So let him who can, weep over his piety.

### **Opposition to the truth**

But here a question naturally arises, that such Maulvis who had long been preaching piety, control of the tongue, honesty and integrity to the people, why was it not given to them to accept the truth? The answer to this is that the Exalted God is not unjust to anyone but man himself acts unjustly towards himself. The way of Allah is this that when an action or a deed issues forth from a man, then whatever secret effect or hidden characteristic it contains, the Exalted God certainly brings it to light. For example, when we close the doors of a room on all four sides then this is an act of ours that we have performed, but the effect that will take place from the Exalted God would be that our room will become dark. Causing that darkness is God's action as prescribed in His law of nature from time immemorial. Similarly, when we take poison in sufficient quantity, then, no doubt, this would be our action, but subsequently, killing us would be God's act as prescribed in His law of nature from time immemorial. In short, with our action is certainly associated an act of God which is manifested after our action, and is its necessary effect.

Now this process is associated with the spiritual as much as with the visible. Each of our actions, good or bad, certainly carries along with it an effect which appears after our action. In the Quranic statement "Allah has sealed their hearts"<sup>17</sup> the meaning of God setting a seal is just this that when man commits evil, then as a consequence the Exalted God manifests the effect of evil on his heart and tongue. The same also is the meaning of the verse: "But when they deviated, Allah made their hearts deviate".<sup>18</sup> That is to say, when they turned away from the Truth, then the Exalted God removed their hearts away from affinity with Truth. Then ultimately, due to the effect of hostile emotions, a strange change appeared in them, and they deteriorated so much as if they were no longer the same people.

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17. The Holy Quran, 2:7.

18. The Holy Quran, 61:5.

Then gradually the poison of selfish animosity suppressed their natural light. So this is just what happened to our internal opponents [from among the Muslims]. The descent of the Messiah in the form of his likeness, which has been accepted by all those who investigated the truth, was not a problem which could not be understood by the learned ones. The great authorities have accepted this. So much so that Muhy-ud-Din Ibn al-Arabi also has written in clear words in his commentary that “the descent of the Messiah would be in this manner that his soul will get associated with another body”, i.e. someone else will be born according to his qualities and nature, which is a spiritual matter. So the Exalted God was ready to help these people if they were ready to accept help. But they deviated far away, out of mean-mindedness and prejudice, and did not desire that the Exalted God should enlighten their hearts. However, I believe that there is wisdom of the Exalted God even behind this stubbornness and enmity of theirs, and that is that the Exalted God desires that the spiritual ailments, which they had concealed by their deceitfulness, thereby *cheating the public* as well as their own selves, *all of those diseases should be made manifest to them and all the veils of hypocrisy be lifted*. These people, on account of the hurricanes of selfish desires and the storms of prejudice raging within them, pitched themselves against the rock of truth and steadfastness and struck their hands on the sharp edge of the sword, showing how, due to their nature, they were getting ready to receive grievous wounds and how thoughts of meanness were pulling them towards destruction. Daily it is becoming clear to them as to how much they are an embodiment of jealousy and mean-mindedness of all kinds, and a fountainhead of conceit and arrogance. Consequently, there is a strong hope that one day they will ponder over all of their circumstances, be warned and at last they will be granted a spiritual eye which will enable them to avoid the dangerous paths.

### Ways of guidance

I have written several times that the ways and means of attaining guidance, which stands for guidance from the Exalted God, are three. Firstly, that a lost soul might receive guidance just through the Book of God. Secondly, that if he does not properly understand something from the Book of the Exalted God, then the light of the evidence of reason might show him the way. Thirdly, that if he is not satisfied even by the evidence of reason then heavenly signs should set his heart at rest. These are the three ways that have always been part of the law of God to grant tranquillity to His servants. That is to say, the first institution is the Books of Faith which reach the masses through oral and written traditions, and it is the duty of every believer to have faith in their reports and teachings. The perfect and most complete compendium of these is the Holy Quran. The second institution is reason and logic whose origin and source are rational arguments. The third institution is heavenly signs whose source, after the prophets, has always been the *imam of the age* and the *mujaddid of the time*. The true inheritors of those signs are the Prophets, on whom be peace. Then after the passage of a long time, when their miracles and signs, assuming the form of narratives, become ineffectual then God sends someone else, following in their example, in order that the wonderful miracles of prophethood do not become dead and ineffective as stories. Rather, those people [of later times] should also see the signs for themselves and revive their faith.

In short, there are only three true ways to believe in the existence of God and in the Straight Path. With the help of these, man gets deliverance from all doubts. If the Book of God and the miracles, signs and guidance contained therein, which to the ordinary people today are mere words, become doubtful to someone, then thousands of rational arguments appear in their support. If even the rational arguments remain unclear to a simple mind, then heavenly signs are also available to those who seek. But terribly unfortunate are those people who remain deprived of guidance in spite of these three ways being open.



In fact, our opponents, both within and outside our religion, are of this very type. For example, the Maulvis of this age were repeatedly shown from the Quran and the Hadith that Jesus had died, but they did not accept this. Then they were brought to shame by rational arguments, showing them that their belief [that Jesus is still alive] was entirely opposed to reason. They had no precedent that in the past anyone had descended from the sky. Then they were shown heavenly signs repeatedly and *God's argument was completed upon them*, but prejudice is such an evil that these people still do not discard this troublesome belief.

### **Belief in Divinity of Jesus fails all three tests**

Similarly the Christian preachers stand accused by me on all these three scores, but still they do not like to give up their unfounded beliefs and cling to entirely useless and lifeless concepts. They are judged guilty by the three ways mentioned above because, for example, if one tries to search from the earlier teachings or from the evidence of Jews any trace of their corporal and limited god whom they call Jesus, not an iota of a teaching depicting such a god will be found. If the Jews had been given this teaching, it was not possible that all of their sects could have forgotten this essential precept on which depended their salvation, so that not even one party among them had remained true to it. Is it not a matter of surprise that such a glorious nation, which in every age had in its midst thousands of scholars and learned men, along with whom hundreds of prophets had been appearing, could have remained ignorant of a teaching which had been persistently granted to them over fourteen hundred years, and in every century hundreds of thousands of their people had been brought up according to it? And this teaching had been revealed through the prophet of each century, every one of their sects had followed it, and it had penetrated deep into their hearts and souls? Also, century after century, their prophets had taken great care to stress this teaching until the century arrived in which *a man claimed to be God* and then all those people utterly rejected that claim and

declared unanimously that it was *against the continuous teaching* which had been granted to them for fourteen hundred years in the Torah and other books through the prophets of God!

So what could be a stronger argument for the refutation of the Christian creed than that the very teaching which they consider true and from God belies their new belief, and is so clearly opposed to this doctrine of theirs that it never even crossed the mind of any Jew that Trinity was a part of this teaching. True, the Christian people try to clutch at prophecies, but this view is ludicrous and shameful because how could it be possible that the prophets, whose teachings of the Unity of God had been consistently handed down to the Jews, prophesied contrary to their teachings, and produced such a contradiction between their teachings and their prophecies that the former meant one thing and the latter meant something entirely different.

### **Teachings have precedence over prophecies**

At this stage, it is very instructive for the thinking person to note that while prophecies contain figurative expressions and metaphors, for teachings it is essential that they are given clearly, with full explanation. Consequently, wherever there appears to be a contradiction between teachings and prophecy, the teachings must be given precedence, and if prophecy is at variance with teachings it should not be taken in its apparent sense but be made to accord and conform with the latter, thus removing the discrepancy. In any case, what the teaching says should take precedence because, apart from being clear and detailed, it is frequently put to use and therefore its aims and objects cannot at all remain obscure, unlike prophecies which generally remain in oblivion. So according to this firm principle, the Jews are absolutely in the right in this controversy against the Christians because the former gave the teachings precedence over the prophecies which they interpreted so as not to conflict with the teachings. However, the Christians have interpreted the

prophecies as entirely opposed to the teachings. Apart from this, the interpretation of the Jews is also sound for the reason that they have been learning from the prophets themselves. A sect of the prophet Yahya [John the Baptist], which exists in Syria even now, is also opposed to this belief of the Christians and supports the Jews; and this is another argument that the Christians are in the wrong. In short, on the basis of the recorded traditions, the doctrine of the Christians is extremely feeble, indeed shameful.

### **Test of reason**

As for the second way for the recognition of truth, which is by means of reason, it repels the Christian creed from afar. The Christians admit that the people to whom the doctrine of Trinity has not been preached will be judged [before God] according to the criterion of the Unity of God as contained in the Quran and the Torah, and they will not be judged on the basis of [not believing in] Trinity. Thus, by this admission they bear plain witness that belief in Trinity is not in conformity with reason, for had it been so then, just as the uninformed people will be asked about the Unity of God, so also would they be questioned about Trinity.

### **Test of heavenly support**

Now, after these two, the third way of the recognition of Truth comprises heavenly signs, i.e. it is imperative for a true religion that it should not be dependent only on narratives and stories, rather in every age the heavenly doors should be open for its recognition, and heavenly signs keep appearing, making it known that the religion comes from that living God Who always supports the Truth. Alas, this attribute is also not found in the Christian religion. On the other hand, it is said that signs and miracles no longer continue, but belong to the past. Instead of showing any fresh heavenly sign they put forward those matters which the present age considers as only fables and stories. It is evident that if at some time Jesus had shown signs to a few fishermen to prove his Divinity, then *as compared to those*

*unlearned men* the educated people of the present age need much more to see signs because they cannot understand the Divinity of a helpless man. Nor is there any logic or philosophy which can prove the claim to Divinity of a person even whose prayer, said for a whole night long, was not accepted and who proved during the course of his life that his soul was lacking in strength as well as knowledge. So if Jesus is even now a living god and hears his worshippers, he should, by means of his heavenly signs, help his followers who are quite unjustifiably insisting on an unreasonable belief. Man, for his satisfaction, has always been in need of witnessing heavenly signs. His soul has always been hungering and thirsting after recognizing his God through heavenly signs, thereby getting deliverance from the disputations of the atheists, natural philosophers and heretics. A true religion does not at all close the door of heavenly signs on seekers after God.

Now when I see that in the Christian religion all the three ways of obtaining knowledge of God are non-existent I wonder what basis they have for laying stress on the worship of Jesus. How unfortunate it is that heavenly doors are closed on them, rational arguments are repelling them away, and scriptural documents which they should have presented containing the consistent teachings of the former prophets are not to be found with them. Even then there is no fear of God in their hearts. Human wisdom lies in adopting a religion on whose principles as to obtaining knowledge of God there is general agreement, reason should also testify to it, and moreover heavenly doors should not be closed on that religion. It appears after consideration that the Christian religion is devoid of all these three features. Its way for finding God is so peculiar that neither did the Jews follow it nor did any other heavenly Book in the world teach it. And as for the testimony of reason, in Europe itself the more the people advance in rational knowledge, the more they deride and ridicule this belief.

The fact is that rational beliefs have a universal application

because they are derived from universal principles. Therefore if a thinker were to accept that Jesus is god, then since arguments apply without limitation, he has to agree that there must also have been millions of such gods previously, and could also be in the future. And this is false.

As for heavenly signs, even if all the Christian clergymen called upon the Messiah till they perished, still they would not get any sign from on High. For, the Messiah could only show a sign if he were God, but he is humble, powerless and unaware of their supplication. And even if he were aware, what could he do?

The only religion in the world embodying such qualities is *Islam*. If in every religion the superfluous matters relating to finding God are removed, and the element of the worship of created things is set aside, then whatever remains is the Islamic concept of the Unity of God. This shows that the Islamic Unity of God has been accepted by all. So, it is in much danger that these people place themselves by not accepting a truth which is universally acknowledged, and following beliefs which are merely their own claims and devoid of general recognition. On the Day of Judgment, if Jesus were to tell them that he was not God, and to ask them why they attributed godhead to him, where will they go, and with whom will they plead their case?

#### **Four religious views refute Trinity**

In accusing the Christians, God has produced four witnesses for their refutation. *Firstly*, the Jews who have been bearing witness for about three and a half thousand years that they were never taught the doctrine of Trinity, nor did any prophet prophesy that God, or a son of God in the real sense, would appear on earth. *Secondly*, the followers of Yahya, i.e. John the Baptist, who still live in Syria, consider Jesus to be merely a human being and a prophet and a disciple of John the Baptist, in accordance with their ancient teachings. *Thirdly*, there is the Unitarian sect of the Christians, also frequently referred to in the Holy Quran. In the third century, the Roman emperor arranged a debate between

this sect and believers in the Trinity, and as the Unitarian sect was victorious the emperor adopted their creed. *Fourthly*, our Holy Prophet, may peace and the blessings of Allah be upon him, and the Holy Quran, both bore witness that the Messiah, son of Mary, was by no means God nor the son of God, but a prophet of God.

### **Divine signs received by Hazrat Mirza**

In addition to this, thousands of righteous persons up to now have been bearing witness, having received revelation from God, that the Messiah, son of Mary, was a humble servant and prophet of God. Accordingly, to bear witness against the Christians of this age *God has raised me* and has commanded me to explain to people that to declare the son of Mary as God is a falsehood and the way of heresy. He has honoured me with His communication and revelation. He has sent me with many signs, and He has manifested many extraordinary events in my support. In fact, due to His grace and bounty my company is a Godly one. A person who stays in this company for a length of time, with sincere purpose, pure motive, and perseverance in his quest, will, I am certain, believe in God in the end, even if he were an atheist.

It is the duty of a Christian who is God-fearing, and is hungering and thirsting to find the True God, to throw away useless fables and stories, and as a seeker of visible proofs to stay in my company for a time. Then he will realize how God, the Master of the earth and heaven, manifests His signs to him. But alas, very few are such persons who are really in search of God and are striving day and night to reach Him. *O ye Christians!* remember that the Messiah, son of Mary, is by no means God, not at all; be not unjust to your souls; ascribe not God's greatness to His creatures. I shudder to hear that you call upon a *weak, created being* as God. Come towards the *true God*, so that everything may be well with you and your end is good.

### **Taking of oaths according to the Christians**

The readers can also derive this religious benefit at this point that whereas the Christian clergymen claim that only they possess purity of the soul and pure light, while other communities are entirely engrossed in vice, yet this claim of theirs has always been proved to be false and against facts. On the contrary, the truth is that among them also there are many people who lead shameful lives. They have distorted the teaching of the Gospels to such an extent that there is one picture in theory and quite the opposite picture in practice. We do not see that a Christian clergyman, having received a slap on one cheek, turns the other also. In fact, many of them institute false cases, and on account of dire impatience and spite, take very small matters to courts of law. And then they mount pressure upon pressure for the authorities to punish their enemies.

Consider just this case, how sheer falsehood was fabricated, and how these honourable preachers of the Gospels have taken *oaths* to have me involved in a murder case. Dr. Clarke, Waris Din, Abdur Rahim, Prem Das and Yusuf Khan, all these Christian gentlemen are the men who have taken oath *on the Gospels* in this shameful case. These are the honourable men who, in Atham's case, were saying repeatedly: "In our religion, it is not at all right *to take an oath*, so why should Atham have taken an oath?" In fact, Dr. Clarke had written in a poster in a very insulting manner: "According to our religion, to take an oath is just like eating *pork* according to the Muslims". So these persons have established how far their words and deeds match each other. What did I expect from Abdullah Atham? Just this, that he should appear before a gathering of the fair-minded and state on oath that he did not become overawed by the greatness of Islam, as stipulated in my condition. As he was not truthful, he did not dare take the oath. If the excuse were: "We take oath only in a court, not anywhere else", then firstly the excuse is not mentioned in their books. The Gospels nowhere say that taking of oath is permissible only when you are summoned by force

in a court. In fact, oaths were permitted generally and the Messiah himself took an oath without appearing in a court, and so did their Paul always used to take oath. And even if we add from ourselves the condition of appearing in a court then even this condition cannot benefit them, for a court does not necessarily mean the court of law of an official judge. In fact, the meeting of such fair-minded people and arbiters who can declare the truth impartially and throw the blame on the liar is undoubtedly the meeting of a court, to which he had been called. The beauty is that, according to the Christian books, for the taking of an oath there is no such condition as being called to a court of law by force. On the other hand, wherever an oath is helpful in the settling of a dispute, on such an occasion, according to their religion, the taking of oath becomes imperative.

Apart from this, Dr. Clarke took an oath in our case. *Which court had called him by force to take this oath? He himself* placed the case before the court, and so the oath was administered. Alas, how much the Christian clergymen had prolonged the dispute on this very question of oath! How much had Atham avoided taking the oath although it was absolutely necessary for him to take the oath in order to prove that the condition in the revealed prophecy had not been fulfilled in him. I had even offered to pay four thousand rupees if he took this oath and there was no new condition from our side. From the very first day, there was the condition in the revelation that if he in his heart inclined towards the truth of Islam and accepted its greatness, he would be saved from death. His being saved from death during the prescribed period required a clarification in the eyes of justice as to whether he had not fulfilled the condition. Further, the extent of fear that he manifested with his words and deeds certainly led to the conclusion at least that he was overawed by the greatness of Islam. That is why I had advertised repeatedly that if he was not terrified then he should take an oath to prove that he was outside the scope of the revealed condition. Not only did I realize from the existing



circumstances but also God informed me that he was certainly terrified. Also Atham had confirmed my revelation by his restless behaviour. Hence, if the Christians did not for certain accept his fear and abandoning of his earlier stand then at least they should have pondered over the following: Atham avoided the oath, he admitted getting terrified, giving as the reason the false calumnies fabricated by himself, sometimes he said that a snake was made to follow him, sometimes that swordsmen had attacked him, and sometimes he mentioned people armed with spears and guns, but he gave no proof whatsoever. All these matters made him answerable in the eyes of the law. It was his responsibility to produce evidence in support of these absurd fabrications, and his acquittal lay in at least taking an oath, but from this he ran away as a man flees from a lion.

Further, the second part of the prophecy threw still more light on the truth of my revelation. For, the second prophecy said that if Atham, having taken advantage of the revealed condition, yet concealed the true information, then he should die soon, and the days of his life would be very few. This prophecy also had been notified among hundreds of thousands of men by posters. So this is exactly how it happened, and Atham died within six months of our last Notification. All these things put the Christian clergymen to great shame, for Atham did neither take an oath, nor did he substantiate his false accusations through a suit, nor did he advance any proof in respect of the aspersions which he had fabricated in order to throw a veil on the condition contained in the revelation. Consequently, all these acts of his resulted in immense shame for the Christian clergymen.

### **Further prophecies fulfilled**

Apart from this, the Christians had to face another humiliation, namely, that Atham died very soon in accordance with my second prophecy, after concealing the testimony. Then, in addition to this, another humiliation was that Lekhram was killed within the time limit, in accordance with my prophecy.

And as had been specified in the prophecy that he would be killed on the day next to 'Id, so did it happen. All these facts were such that due to them the reverend gentlemen had been put to gross discomfort. These people had always been preaching in the streets that the Holy Prophet Muhammad, on whom be peace and the blessings of Allah, did neither make any prophecy nor show any miracle. However, as against this, God showed them miracles as well as prophecies one after another. They saw with their own eyes that on the occasion of the Conference of Religions at Lahore, I had notified in advance that God had told me: "*Your paper will be supreme*". This prophecy was fulfilled as confirmed by hundreds of thousands of people, so much so that even the Christian newspaper, *The Civil and Military Gazette*, also testified to this. In a miraculous manner did my article triumph over all.<sup>19</sup> So this was not a matter of small shame for the Christian gentlemen, that they received wound after wound on account of the fulfilment of my prophecies.

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19. *Publisher's Note:* This conference was held in December 1896. Hazrat Mirza's paper, referred to here, was later published in book-form and was also translated into English and published as the famous book *The Teachings of Islam*.

### 3. Refutation of Christian doctrines

More than this, the cause of further embarrassment for the Christians was that during this period I compiled many excellent books in their refutation, exposing clearly the falsity of their beliefs. On account of all these matters, I myself feared that a false case might ultimately be instituted against me, for when the enemy loses in argument he mounts an attack on life and honour. Consequently this is exactly what happened, and this murder case was filed against me. And it should have happened that Muhammad Husain Batalvi and the Aryas also join in, because all of them had suffered indignity upon indignity and God had rendered them all speechless. However, the Christian clergymen were the most inflamed because my work implies loss of millions of rupees to them.

In addition to the heavenly signs, *my criticism* also has destroyed the fabric of their religion. Accordingly, there was the objection directed against their belief that the curse of all the sinners fell on the Messiah, which was that this implies that the heart of the Messiah had become absolutely devoid of the knowledge and love of the Exalted God, and he had in fact become an enemy of God. This objection was such as falsified the doctrine of atonement, for when *curse (la'nat)*, in view of its meaning, was not permissible in respect of a truthful man like the Messiah under any circumstances, how could the roof of the building of atonement remain in place when its principal pillar is the curse?

Similar is the objection that no act of God is contrary to His

practice of old, and practice implies frequent and universal occurrence. So if, in truth, despatching the son is the practice of God, there must be many sons of God, so that the meaning of practice, which implies frequent occurrence, is confirmed. So there must be some sons who are crucified for the sake of the *jinn*, some for human beings and some for those creatures who inhabit other heavenly bodies. This objection also was such that giving thought to it even for a moment would deliver a man at once from the darkness of Christianity.

Similar too is the objection that the Christian teaching is opposed to the Jewish teaching given continuously for three thousand years, which is found in their books and even known to every Jewish child.

Belief in atonement is false also for the reason that its purpose would either be that sins are not committed at all, or that every kind of sin, whether in respect of duty towards God or towards the creatures, are always forgiven on believing in atonement. The first proposition is evidently false. For, looking at the men and women of Europe, it appears that they could not at all escape sin after atonement. All sorts of sins are prevalent among Europe's elite as well as its masses. Forget even this; look at the prophets whose faith was stronger than that of other people. Even they [according to Christian belief] could not escape sin. The disciples also fell victim to this evil. Thus there is no doubt at all in that atonement cannot be considered a barrier to stop the flood of sin.

As for the second proposition, namely that believers in atonement would be kept exempt from the punishment of sin, whether they commit theft, robbery, murder or remain steeped in the loathsome states of immorality, God will not take them to task at all, this notion too is absolutely wrong, as because of this the sanctity of the Divine law disappears entirely and the eternal commandments of God stand abrogated.

All these objections were such that the Christian gentlemen could give no satisfactory replies to them. In addition to this,

the reverend clergymen had also to face another difficulty. I had proved that apart from all the polytheistic beliefs prevalent in their religion and such defective and unfounded doctrines as for example taking a man as God without advancing any proof for it, as is their practice, another serious problem they face is that they have not been able to give evidence of the spiritual blessings of their religion. It is obvious that a religion whose approbation is not made evident by heavenly signs cannot be declared a means for finding God. In fact, it depends entirely on stories and fables, and cannot declare that God does actually exist towards Whom it wishes to lead the way. Such a religion is so worthless that it is immaterial whether it exists or not. One can discover God on pondering over a gnat, and looking upon an insect the mind turns towards the Real Maker, but we cannot derive any benefit whatsoever from a religion which carries in its womb only a dead baby of stories and tales. We are urged to accept the belief that at a certain time Jesus had brought to life several thousand dead persons and at the time of his death all the dead of Jerusalem entered the city. But in fact these stories are of the same mould as what is mentioned in the Hindu scriptures, that in some age the Ganges had flown out of the locks of the hair of Mahadev, that Raja Ramchandra lifted mountains on a finger, and Raja Krishna killed hundreds of thousands of men with a single arrow.

Now tell us, how can we believe in such frivolous and baseless gossip? When these stories themselves require proof, what controversy can be settled on their basis? Can the blind lead the blind? Alas, one can gain much knowledge about the Real Maker by pondering over a leaf but a study of even a thousand pages of these books does not lead to the least clue of the True Creator.

### **Finding God**

The first and the greatest calamity facing man is that he is involved in great difficulties and doubts in the process of the recognition of the existence of the Exalted God. So much so

that many a time he becomes a complete atheist, and more frequently he suffers from a degree of atheism and consequently he becomes bold in committing sin. The fear of the deadly effect of arsenic frightens him from taking this poison, but the fear of the Exalted God does not stop him from His disobedience to the same extent. What is the reason for this? Precisely this, that he is unaware of the existence of the Exalted God, His grandeur, glory and power. That is why he considers His disobedience a trivial matter and does not show fear, whereas disobedience of even the lowliest officials casts terror in his heart. Hence it is evident that all our good fortune lies in the realization of God. What stops the low desires from becoming a flood is that perfect knowledge which tells us that in fact God exists, and indeed He is Powerful and Merciful and yet also the inflictor of great punishment. This is the tried and tested prescription which brings about true change and inflicts death on the rebellious life of man.

### **Only means of deliverance from sin**

Apart from this means, all other ways devised by the people of the world to save them from sin, such as Jesus' atonement etc., are infantile ideas which are of very limited scope and full of errors. It is obvious that our headache cannot be cured if someone else's head is hit, nor can our hunger be satisfied if someone else goes hungry. I say truly that just as a doctor diagnoses a malady or a surveyor measures the land, so also has my heart found with firm conviction that the deluge of the base desires of a man can never stop unless he has a shining *belief* that *God exists* and that His sword falls like lightening on every disobedient one and His mercy saves from every calamity those who bow to Him.

Now I ask, what do the Gospels or the Vedas tell us about that God and what mirror is in their hands which they place before us to show His Face? If they have only fables and stories to tell us, then what satisfaction can they give us thereby? If they only advise us to ponder over the earth and the heavenly

bodies and reflect over the solar system, then why do we need to take this advice from them? Do we not already know that this order which is perfect and established, and this arrangement which is the most suitable and advantageous, does prove the necessity of there being an intelligent Maker Who is wise and knowing. But there is a tremendous difference between the proposition that such a Maker is needed and this other point that we realise with certain knowledge that such a Maker does, in fact, exist. That is why a philosopher who believes in the existence of God only on the basis of reason, cannot attain to true purity and perfect godliness. For, a mere knowledge of need does not embody Divine Majesty and cannot dispel darkness. But someone to whom the glory of God is revealed directly from heaven, he receives great strength to do good deeds and show steadfastness and fidelity. In fact his Satan meets with demise, and the rays of Divine glory, which keep descending upon his heart in the form of fresh revelations and awe-inspiring visions, pull him far away from every darkness. Can you practise evil under lightening which burns things and which is spreading out its devastating wings? Similar is the man who lives under the manifestation of the glory of God. His evil dies and the head of his serpent is crushed. This is the only true way with the blessings of which man can attain to a pure life in actual fact. Alas, the Christians should have shown what means the Gospels have supplied them with to attain this faith in the existence of God which bestows upon man a God-fearing eye and burns the straws of sin! How can sin be destroyed by frivolous methods?

### **Doctrine that Jesus bore curse of sinners**

It is a pity that these people do not understand how baseless is this doctrine, and what an unreal picture it portrays, that the sins of the entire world were heaped upon one man and the curse of the sinners was removed from them and placed on the heart of Jesus. This implies that after this took place everyone except Jesus has received pure life and knowledge of God, while — and we seek refuge with God [in saying this] — Jesus was

crushed under a curse comprising of millions of curses. But we observe that the sins of every man are still with him, and whatever has been given to him of a particular low desire or a tendency to exceed the proper limits or fall short of duty, that is still felt within him whether he believes in Jesus or not. This proves that just as the accursed life of those leading such a life could not be removed from them, so also it could not be cast upon Jesus. For when the curse is adhering firmly to its right place, how can it be transferred to Jesus?

And it is an extraordinary injustice that every wicked and accursed one who declares faith in Jesus would be considered absolved and purified while his curse devolves upon Jesus. So if such an unending series of curses, which extends to the Day of Judgment, is thrown upon poor Jesus ever afresh, when will he be delivered of these curses? For whenever he will have cleared himself of the curses of one group, a fresh group which carries new curses upon its evil existence, will throw all its curses on him. In this way, it will be followed by another group coming with its own curses. How will there be any relief from these continuous curses? This compels one to believe that for Jesus never again will return those days when he was under the light of God's love and true knowledge of Him. So if anything at all is gained from this creed it is this that these people have sought to throw a holy man of God into perpetual impurity.

### **Light from above dispels darkness of sin**

They have, unfortunately, left the real way of repelling sins, and that is to create the eye which sees the grandeur of God and to acquire the sure faith which delivers from the darkness of sin. The earth produces darkness, but the heaven lifts it. So until the heavenly light, which comes in the form of signs, does not deliver a heart, to claim the attainment of true purity is absolutely false, entirely untrue and an impossible idea. Hence, in order to escape sins, one should seek the light which descends from heaven along with the mighty forces of belief, and which grants courage and strength, washes the filth of all



doubts, cleanses the heart and builds a dwelling for man as a neighbour of God. So pity on those people who play in the dust and roll in coal like children, and yet desire that their clothes remain white. They seek not the true light and yet desire to be delivered from darkness.

What is the true light? It is that which descends from heaven in the form of satisfying signs and grants tranquillity and contentment to hearts. This light is needed by everybody desirous of obtaining salvation, for whoever is not delivered of doubts cannot be delivered of chastisement either. Whoever has the misfortune of not seeing God in this world, shall fall into darkness in the Hereafter as well. God says: "Whoever is blind in this world he will be blind in the Hereafter",<sup>1</sup> and He has indicated at many places in His Book that He would illuminate with signs the hearts of those who seek Him so that they would see Him and that He would show them His glory so that all other glories would appear worthless in their eyes.

These are the very things I have directly heard from communication with God as well. So my soul cried out: This is the very path that leads to God, and the only means to overcome sin. In order to arrive at the truth it is necessary that we should follow the path of truth. Suppositions and imaginary plans cannot help us. I bear witness to this, and deliver this testimony before the whole world, that the true path which leads to God I found in the *Quran*. I heard the voice of the same God Who revealed the *Quran*, and saw the signs of His mighty power. So I came to believe that He is the true God and Master of all the worlds. My heart is filled with this faith just as the ocean is filled with water. So, having seen it for myself, I call everyone to that religion and that light. I have received that *true light* which lifts all the veils of darkness and turns the heart away from all that is alien to Allah. This is the only way by which man comes out of base passions and darkness like a snake emerges from its slough.

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1. The Holy Quran, 17:72.

**Imperfect nature of Gospel teaching**

The Christian religion is totally deprived of these signs. The claim is so big, which is that they want to make a human being as God, but for the proof thereof they present only stories and fables. However, some say that the teaching of the Gospels is so excellent that it stands like a sign. But in fact this is their great error. The truth is that the teaching of the Gospels is extremely defective. That is why the Messiah had to put forward the apology that the Paraclete, who would come later, would make up for this shortfall. We need not discuss the point that the adherents of the Gospels show one thing [as the Gospel teaching] but act on something different. However, there is no doubt whatsoever that the Gospels cannot adequately water the human tree. We have been sent into this world with many faculties, each of which needs to be used at the proper occasion, while the Gospels lay stress on only one faculty, that of meekness and gentleness. Humility and forgiveness are in fact useful on some occasions but on other occasions they are like deadly poison. Our civilized life, which depends on the mutual relationship of people of a variety of natures, undoubtedly demands that we employ all our faculties giving due regard to the situation and occasion. Is it not true that although sometimes, by employing pardon and forgiveness, we do physical and spiritual good to a person who has hurt us, yet there are some other situations where by employing this quality we embolden the guilty person towards further wicked acts?

Our spiritual mode of life bears the utmost similarity to our physical mode of life. We observe that, by concentrating on food and medicine of just one type and nature, we cannot maintain our health. If for ten or twenty days continuously we insist on eating foods having a cooling effect and treat the foods having a warming effect as forbidden for our bodies, then we should soon fall victim to some cold type of disease such as palsy, facial paralysis, tremor, epilepsy etc. So also if we turn to warming foods continuously, so much so that we even warm the water that we drink, then doubtless we should catch a heat-

provoked disease. Think over this and realize how much attention we pay to hot and cold, soft and hard, and motion and rest, to look after our bodies, and how essential this attention is for our physical health. So we should follow the same course for our spiritual health. God has not given us any harmful faculty, and in reality no faculty is harmful, only its improper use is harmful. For example, you see jealousy is a very bad thing. But if we do not use this faculty in an improper manner then it assumes the shape of envy, known in Arabic as *ghabṭah* which means to wish an improvement for oneself on seeing another in good condition. And this quality belongs to high morals. Similar is the case with all low morals. They appear ugly only because of our own misuse or resorting to extremes either way. When used at the proper time and in moderation the same low morals are termed high morals. So how serious a mistake is it that all the other important branches of the tree of human nature be clipped and stress be laid on only the branch of patience and forgiveness? That is why this teaching could not be put into practice, and ultimately the Christian rulers had to enact laws on their own to punish criminals. In short, the existing Gospels cannot at all guide human souls to perfection. Just as the stars fade away with the rising of the sun, till they disappear from sight, the same do the Gospels fare in the presence of the Holy Quran. Thus it is a matter of great shame that the teachings of the Gospels too be claimed as a heavenly sign.

### **Defects of the Christian teaching about God**

We have written about the part of the teachings of the Gospels dealing with human morality. But the belief about God taught by the Gospels, as presented by the Christians, makes a man even more estranged from Him. The belief of the Christians attributed to the Gospels is that “the second person of the Trinity, who is called the son of God, had from eternity desired that, finding a man free of sin, he should form such a connection with him as to become the same”. Now he could not find such a man before Jesus. And in all the long generations of human beings existing before Jesus, none was found with this

characteristic. At last Jesus was born and he possessed this quality. Hence the second person of the Trinity adopted an attachment of exact identity with him with the result that Jesus and the second person became one. A physical body became for them a necessary characteristic which shall never cease. Thus, there came into existence a corporal God, that is to say Jesus. On the other hand, the Holy Ghost also appeared in bodily form and became a dove. Now according to the Christians, God is this dove and this man who is called Jesus. These two are all in all, and except for these two, God the father does not have a physical existence.

Then they also say: "Unity of God was not sufficient for salvation until the second person of the Trinity become corporal and was born through the normal process of childbirth. Further it was not sufficient for the second person to assume a body, death had also to overtake it, and death was not enough until this corporal second person who was called Jesus was laden with the curse of the whole world". Hence the entire basis of Christianity is the accursed death of their god. In short, according to them, the existence of God is in no way beneficial to them unless all this tribulation and humiliation befalls him. Thus such a god as had to undergo so much hardship for the sake of the Christians is extremely pitiable.

They also say: "The attachment of the second person of the Trinity with Jesus, which was in the form of union and identity, was conditional upon being pure and remaining pure. If he had not been pure from sin or could not remain pure in the future then this attachment would not have lasted". Hence it follows that this attachment was acquired and not inherent. In view of this principle we can assume that any person who remains pure can, at once, become God. To say that it is impossible for anyone except Jesus to remain pure from sin is a claim without any proof. Hence it cannot be accepted. Christians themselves admit that Melchizedek of Salem who lived long before the

Messiah was pure from sin.<sup>2</sup> Hence he had the prior right to become God. Similarly the Christians cannot prove any sin having been committed by the angels. Hence they also have a prior right to become God.

In short, when the rule is that to become God one should be sinless, reason requires that just as by chance Jesus, according to the Christians, could not commit any sin for sometime, this is possible by chance in respect of someone else also. If not, then there is nothing to support this belief as to how it became possible for Jesus and not for others. The human aspect of Jesus so far as humanity goes had nothing to do with the second person of the Trinity. Only because of this chance that, according to the Christians, he saved himself from sin for some time, the second person joined itself with him. Hence the basis of this union is an acquired attainment, in which everyone may partake who works for the acquisition. Further, a party of the Christians, including Abdullah Atham, also maintain that for thirty years the second person had no connection whatsoever with Jesus. That connection started with the descent of the dove. This necessitates the admission that for thirty years Jesus was a sinner and indulged in vice. For, had he been free from sin during this period, then in view of the above mentioned rule, it was necessary that the second person should have had with him this relationship of union from the very beginning. Here, an opponent could remark that perhaps this is the reason why no Christian scholar has taken up the pen to write a detailed biography of the previous thirty years of the life of Jesus, because he did not consider that account suitable to mention.

In any case, these are all claims, nothing but claims. Among all these doctrines, no proof was given of any of them. Neither did anybody prove that Jesus did not commit any sin from the beginning of his life to the end, nor that because of this sinlessness he became God. It is curious that no proof was put forward for this peculiar kind of Divinity which was a concept

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2. Genesis 14:18; Hebrews 5:6 and 7:15.

contrary to the majority opinion in the world, and was like the beliefs of the idolaters. It is evident that in the world there is a consensus on the belief that God is free from death, birth, hunger, thirst, ignorance, humility, i.e. lack of power, material body and union [with man]. But Jesus was not free from any of these characteristics. If Jesus possessed the mind of God why does he say that he does not know about the Day of Judgment.<sup>3</sup> And if there was Divine purity in his soul, which, according to the Christians, was identical with the second person of the Trinity, then why does he say: “Why do you call me good”?<sup>4</sup> And if he had power then why was his night long supplication not accepted and why did he end up with these words of despair, dying saying: “My God, my God, why hast thou forsaken me?”<sup>5</sup>

### **Christian error in concept of paradise**

I have, similarly, pointed out also this mistake of the Christians that their view that paradise will only be a spiritual concept is not correct.<sup>6</sup> I have proved that the nature of man is such that his spiritual faculties are *in need of a body* for their perfect and complete manifestation. For example, we observe that with a bruise on a certain part of the head, memory is lost, and with that on another part, the power of reasoning suffers. A defect in the nerves dealing with growth causes a defect in many spiritual faculties. Hence when the soul is so placed that because of a minor flaw in the body it at once suffers a loss of its perfection, how can we hope that on a total separation from the body it can maintain its condition? Hence Islam has taught this

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3. Matthew 24:36.

4. Mark 10:18.

5. Matthew 27:46.

6. The teachings of the Holy Quran tell us that just as it is not true that the pleasures of paradise are purely spiritual and entirely different from worldly, corporal pleasures, similarly it is also not true that they are identical with them. Rather, as in the world of dreams, there is similarity in appearance but difference in nature. The fruits and beautiful women of dreams apparently give the same pleasures as in the material world, but the two worlds are different in nature. — *Author*.

most excellent philosophy that everyone receives in the grave a body that is necessary for the comprehension of pleasure and pain. We cannot say exactly what material that body is made from, for this mortal body perishes, nor does anyone witness that in reality it is this body that comes to life in the grave. Further, many a time it also happens that this body is burnt, dead bodies are stored in museums, and for long periods the body is kept outside the grave. If it was this body which came to life then indeed people would have seen it. However, in spite of all this, coming to life is established from the Quran. Hence it has to be admitted that man is brought to life through the agency of another body which we do not see. Probably that body is made up of the subtle essence of this earthly body. Then after receiving the body, man's faculties are restored. Since this second body is extremely subtle compared with the first body, hence the door of visions opens on it very wide apart. All the realities of the next life become visible as they are. Then the sinners, in addition to receiving the bodily chastisement, also receive the chastisement of regret. In short, there is consensus in Islam on the principle that the chastisement of the grave or its pleasure is also felt through a body. This is also in accordance with rational arguments. For, repeated experience has established that the spiritual faculties of man cannot find manifestation without association with a body.

The Christians admit this much that the punishment of the grave comes through a body but they do not involve a body in the pleasures of the paradise. This is entirely their mistake. The wrong and defective teaching, which is attributed to the Gospels, is the cause of these distorted ideas. It is evident that in the world, man has to undergo two-fold hardship in the performance of good, i.e. in order to please God he places his body and his soul both under tribulations and employs both to work hard. Similarly, while committing evil he also undergoes two-fold disobedience, i.e. that he employs his body and his soul both in the path of disobedience. Hence the justice of the Exalted God required that in the other world too he should receive two-fold

pleasure or two-fold sorrow so that he gets the recompense of his deeds spiritually as well as bodily. It is a pity that the Christians accepted this just principle so far as the chastisement of hell is concerned but forgot it in relation to the reward of paradise; as if, according to them, awarding of punishment is dearer to God for He punishes both body and soul but when it comes to awarding pleasure, He rewards only the soul. I wonder how these people can be happy at such obvious mistakes and yet assert that the Quran mentions only physical paradise. Prejudice has made these people lose their senses. The Quran frequently mentions spiritual pleasures for those in paradise, and says: “faces that day will be bright, looking to their Lord”.<sup>7</sup> Is this a mention of pleasures corporal or spiritual? Pity how far the hearts of these people have hardened and how they have discarded truth, justice and equity! O ignorant people, and those unaware of the secrets of the True Law! Was it not necessary that on the day of Judgment, God should reward or punish man in relation to both corporal and spiritual aspects of his worldly life? Is it not true that having come to this transitory abode, man does both types of deeds and places himself under both types of tribulations. Apart from this, all the revealed books of the world, more or less, include this discussion that in paradise and hell there will be pleasures and chastisement for the bodies also. So much so that Jesus himself has pointed toward this at various places in the Gospels. It is surprising then as to why the reverend clergymen disown bodily pleasures of paradise. When, as admitted by the Christians, those in paradise will get a body having understanding and consciousness, that body cannot be but in one of two states, either in pleasure or in pain. So, in any case, both bodily pleasure and pain have to be accepted.

### **Concept of justice and mercy of God**

I have also proved that the belief of the Christians that the Exalted God’s justice cannot be fulfilled without atonement is entirely absurd. For, they believe that Jesus, in respect of his

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7. The Holy Quran, 75:22, 23.



human aspect, was sinless. Yet even then their God did not care at all for His justice by unfairly heaping the curse of the whole world on Jesus. This only proves that their God does not care at all for justice. What a state of affairs, that whatever was to be avoided, the same was adopted in the worst manner! The cry was that in no way should justice be relaxed and yet mercy also be exercised. But, by unjustly sacrificing an innocent man, neither justice remained nor mercy.

It is due to lack of reflection that the short-sighted Christians are under the misconception, the false idea, that justice and mercy cannot coexist in the Person of the Exalted God, for justice requires inflicting punishment while mercy demands forgiveness. They do not reflect that the Exalted God's *justice itself is mercy also*. The reason is that it is entirely for the benefit of mankind. For example, if in view of His justice, the Exalted God ordains that a murderer be killed, then this does not at all benefit His Divinity. Rather, He wants this in order that human beings do not become extinct by killing each other. So this is mercy towards humanity. The Exalted God has established all these rights of His creatures precisely for the reason that peace be maintained and one community does not create discord in the world by tyrannising another community. Thus all those obligations and punishments which pertain to property, life and honour are, in fact, mercy towards humanity. Nowhere is it written in the Gospels that due to the atonement of Jesus, committing of theft, usurping others' property, carrying out robbery, committing murder, bearing false witness, all become permissible and lawful and punishments are abolished. In fact there is a punishment for each crime. That is why Jesus said, "If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell".<sup>8</sup> Hence, when punishments have been prescribed for the violation of others' rights and the atonement of Jesus cannot take the same away,

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8. Matthew 5:29.

then from which punishments does atonement grant deliverance? Hence the truth is that the justice of the Exalted God has its own place while mercy has its own. People who, by doing good deeds, make themselves worthy of mercy, on them mercy is bestowed, and those whose works deserve punishment they get the same. Hence there is no conflict between justice and mercy. They are, as it were, like two streams which are following their own courses. One of them does not interfere with the other. We observe the same in the rulerships of the world, that the criminals are punished while those people who please the government with their good deeds have awards and honours showered on them.

It should also be remembered that the fundamental attribute of the Exalted God is mercy. Justice appears after wisdom and law have been granted. And in reality that also is mercy appearing in a different form. When a man is granted intellect and with its help he gets acquainted with the restrictions and laws of the Exalted God, he becomes liable to accountability under justice. However, for mercy, intellect and law are not preconditions. But since, out of mercy, the Exalted God desired to raise human beings above all else, He formulated for him laws and restrictions. Hence it is ignorance to consider justice and mercy as contradictory.

### **Objections against Christian fundamentals**

An objection that I raised on the fundamental beliefs of the Christian clergymen is this, that they say “The death of man and all the animals is a fruit of Adam’s sin”, although this is not true on two counts. Firstly, no investigator of truth can deny that other living beings have inhabited this earth before Adam, and they also tasted death. At that time neither Adam existed nor his sin. Then how did death appear? Secondly, there is no doubt that with the exception of one forbidden fruit Adam ate everything else in the garden of Eden. Doubtless he must have been eating meat also. In this case also the death of animals is proved prior to the sin of Adam. Even if we ignore this, can we

deny the other fact that Adam must have been drinking water in paradise, because eating and drinking have always been necessary adjuncts of each other. Scientific researches have proved that each drop contains thousands of living organisms. So there is no doubt that prior to Adam's sin tens of millions of living organisms used to die. Hence, in any case, it has to be admitted that death is not the fruit of sin and this point falsifies the fundamentals of Christianity.

Another objection on the Gospels of the clergymen, Matthew etc., that I had raised in my books, and which they are unable to meet is this: their Gospels are not reliable on this account also that they contain many mis-statements. For example, it is written that Jesus has done so much that if all those works were written, the books could not be accommodated in the world.<sup>9</sup> Now think, how big is this falsehood that the works which were contained within three years' duration and were limited to this short period, what is the reason that the books could not accommodate them? Further, in these very Gospels is written a saying of Jesus that he has nowhere to lay his head.<sup>10</sup> The truth is that it is confirmed by these very books that the mother of Jesus had a house wherein he lived. Not to speak of laying his head, there was a house available to him for reasonable lodging. Further it is also confirmed from the Gospels that Jesus was a wealthy man. He always had with him a small bag containing, it is believed, up to two or three thousand coins. Judas Iscariot was the keeper of this treasure of Jesus. That wretch even used to pilfer from that money. It is difficult to prove from the Gospels that Jesus ever gave anything in the way of God out of this money. Hence what is the reason that, in spite of having so much money with which an expensive house could be built, Jesus still used to say that he had nowhere to lay his head. The third mis-statement found in the Gospels is that, for example, Matthew writes in the third chapter of his book that it has been

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9. John 21:25.

10. Matthew 8:20.

written in the earlier scriptures that he, i.e. Jesus, would be called a Nazarene,<sup>11</sup> while the fact is that this has nowhere been mentioned in the books of the Prophets. The fourth mis-statement is that he tries to interpret *nazirah* as branch, in order to have a prophecy fulfilled in Jesus without any rhyme or reason. The truth is that in Hebrew *nāṣirah* means a verdant, good looking house and not a branch. The same word in Arabic is *nāḍirah*. There are many other similar mis-statements which can never occur in a book of God.<sup>12</sup> This was a matter worthy of consideration by the Christians: Are such books reliable which contain so many mis-statements?

I have repeatedly presented another objection to the Gospels, Matthew etc., that there is no proof at all that these books are revealed, for their authors have nowhere claimed that these books have been written by revelation. In fact some of them have made a plain admission that these books are merely human compilations. The truth is that there is confirmation in the Holy Quran of the revelation to Jesus of a book named the *Injil*. But it does not at all occur in the Holy Quran that any revelation was granted to Matthew or John etc. and that it is this revelation which is the *Injil*. Hence the Muslims can, in no way, accept these books as Books of the Exalted God. From these same Gospels it appears that Jesus received revelation from the Exalted God and named his revelations as the Gospel. Hence it is necessary for the Christians to produce that Gospel. It is surprising that these people do not even mention it. The reason is simply that these people have lost it.

Among my objections one was that the Christians, according to their basic principles, attach no importance to good deeds,

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11. Matthew 2:23 (it is the last verse of the 2nd chapter). — *Publisher*.

12. *Note*: Matthew has made an extremely detestable mis-statement in the fifth chapter of his Gospel, i.e. that an ordinance occurred in the earlier books that “you shall love your neighbour and hate your enemy” [Matthew 5:43]. The fact is that this ordinance is not found in any earlier book. Then the other mis-statement is that he has attributed this saying to Jesus. — *Author*.

and in their eyes the atonement of Jesus is a sufficient measure to obtain salvation. I have established that the atonement of Jesus could neither protect the Christians from evil nor is it valid that due to atonement every evil became permissible to them. In addition to this, another point worthy of consideration by fair-minded persons is that rational investigation proves that good deeds, without doubt, have the power which grants the fruit of deliverance to the doer of good deeds. For, even the Christians admit that evil has within itself the effect that one who commits it goes to the eternal hell. This being so, this aspect of the law of nature makes one accept the other aspect also, that, by analogy, virtue also has within itself the effect that one who practises it, can inherit salvation.

Among my objections one was that the sacrifice which the Christians put forward is entirely opposed to God's ancient law of nature. For, there is no parallel in the law of nature that the superior be killed to save the inferior. God's law of nature is before us; a look at it shows that invariably the inferior are killed to save the superior. Accordingly, all the animals in the world, including even the living organisms in water, are being used to save the life of man who is the noblest of all creatures. How opposed is the atonement by the blood of Jesus to that law which is so clearly visible? Every intelligent person can understand that whatever is more valuable and loved, in order to save the very same, the inferior is sacrificed for the sake of the superior. Hence the Exalted God has offered tens of millions of animals as sacrifice to save man's life. All of us human beings also are by nature inclined to do the same. So think for yourself, how far removed from God's law of nature is the atonement of the Christians.

Another objection that I raised is that it is said of Jesus that he was free from inherited or acquired sin, which is evidently wrong. Christians themselves admit that Jesus had received all his flesh and bones from his mother and she was not free from sin. Further, Christians also admit that every pain and affliction

is the fruit of sin, and there is no doubt that Jesus suffered from hunger and thirst, and in his childhood he must have suffered from measles and small pox, according to the law of nature, and he must also have undergone teething troubles and must have been a victim of seasonal fevers. According to Christian principles, all these are fruits of sin. Then how was he considered a pure ransom? Further, since according to Christian principles, the Holy Ghost could establish contact with a person only when he was free from sin in every way, why then did the Holy Ghost make contact with Jesus when he, according to them, was not free from inherited sin, nor did he escape the fruit of sins? It appears that Melchizedek, king of Salem,<sup>13</sup> had a stronger right than him (Jesus) because, according to the Christians, he was free from all types of sin.

### **How to obtain purification from sins**

One of my objections to the fundamental beliefs of the Christians was that they admit that the true way to salvation is to get purified from sin, and then in spite of this admission they do not explain the true method to get purified from sin. Rather they put forward a shameful fabrication which has no real relationship with purification from sin. It is quite clear and obvious that since man has been created for God, his entire welfare and complete well-being lie only in that he should become entirely God's. True happiness can never become manifest until man, with all possible power, brings into action the true relation that he has with God. But when man turns his face from God, his example becomes like one who shuts all the windows facing the sun. There is no doubt that with their shutting off, darkness will spread in the whole room. The light which is available only from the sun will disappear all at once and darkness will be born. It is the same darkness which is termed as perdition and hell because it is itself the root of suffering. If the removal of that darkness and obtaining deliverance from that hell is sought according to the law of nature, there is no need to crucify

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13. Hebrews, ch. 7.

anyone; only those windows should be opened which had been the cause of darkness. Can anybody believe that we can receive any light in the circumstances when we insist on keeping shut the windows which can deliver light? Certainly not. Hence forgiveness of sin is not a fictional tale whose manifestation depends on some future life. Nor is it the case that these matters are just baseless or are like disobedience to, and pardons of, worldly governments. In fact, man is called an offender or a sinner when, leaving God, he moves away from that Light and goes astray from the resplendence which descends from God and alights on the hearts. In the word of God this existing state is called *junāḥ* which the Persians have changed into *gunāḥ* (sin). And *janḥ*, which is its infinitive, means 'to turn and to deviate from the true centre'. Hence it is called *junāḥ*, i.e. *gunāḥ*, because man turns away and leaves the place where Divine Light descends. And turning away from that special place and leaning towards another, he makes himself far removed from the lights that could be obtained from the opposite direction. Similarly the word *jurm*, which also means sin, is derived from *jarm*, and *jarm* is Arabic for 'severing'. So *jurm* is called *jarm* because one who commits *jurm* severs all his relations with the Exalted God. From the point of view of significance the word *jurm* is stronger than *junāḥ*, for the latter implies only inclination in which there is some sort of wrongdoing. But the word *jurm* will be truly applicable to a sin only when somebody, intentionally having broken the law of God and having disregarded His relationship, commits an unworthy act deliberately.

Now when true purity is what I have explained, the question naturally arises at this stage whether that lost light which man loses by loving darkness, can it be reclaimed by believing someone to have been crucified? The answer is that such an idea is entirely wrong and distorted. In fact the real truth is only this, that to obtain those lights, the law of nature has always been that we open those windows which face the true Sun. Then those rays and beams which were missing due to the closure

will reappear at once. See that God's material law of nature also bears the same testimony. No darkness can we remove until we open the windows through which rays enter our house directly. Hence there is no doubt in this that according to sound wisdom the right method is that those windows should be opened. Then we shall not only receive that light but also see the Source of the illumination.

In short, it is necessary to receive light in order to dispel sin and the darkness of ignorance. It is to this that God, be He glorified, refers: "Whoever is blind in this world, he will be blind in the Hereafter, and further away from the path",<sup>14</sup> i.e. he will be worse than the blind. Thus eyes for seeing God and senses to discover Him are granted in this very world. Whoever does not receive these *in this world*, he will not receive them in the next world either. The righteous who will see God on the day of Judgment will bring their visionary senses from this world. And whoever does not listen to God's voice here, will not hear it there either. To know God as He is, without any error, and to obtain the knowledge of His Being and attributes in a true and proper manner in this very world, it is this which is the source of all light.

It is clear from this that those people whose religion teaches that death, suffering, tribulation and ignorance can befall even God, and He too, by becoming accursed, can be deprived of real purity, mercy and true knowledge, such people are sunk in the depth of misguidance and are indeed unaware of the true and real knowledge which is in fact the basis of salvation. Free receipt of salvation and considering deeds unnecessary, as is the view of the Christians, is their utter mistake. Even their supposed god had kept forty fasts, and Moses kept fasts on Mount Sinai. So if deeds are worthless, why did these two divines undertake this absurd work? When we notice that God greatly abhors evil, this makes us understand that He is highly pleased with good deeds. Hence from this point of view virtue

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14. The Holy Quran, 17:72.



is the atonement for evil. When a man, after committing evil, performed such a good deed as pleased the Exalted God, then it is necessary that the earlier state be effaced and the later established, otherwise it would be against justice. Accordingly God, be He glorified, says in the Holy Quran: "Surely good deeds take away evil deeds".<sup>15</sup>

We may put it this way also that evil has a poisonous property in that it leads to destruction. Similarly, we have to admit that virtue has a healing property that saves from death. For example, shutting off all the doors of a house is an evil whose necessary effect would be darkness. Opposed to this is that the door of the house facing the sun be opened. This is virtue whose necessary effect is that the lost light returns to the house. Or, in other words, we might say that chastisement is negative because it is the name given to the opposite of pleasure. And salvation is positive, i.e. it is acquiring again pleasure and well-being. Hence just as darkness is absence of light, so also chastisement is non-existence of well-being. For example, illness is a state when the condition of the body is not according to its usual nature, and health is the condition when the physical functions return to their normal manner. Hence, when the spiritual condition of man deviates from the natural course, one way or the other, this is the disturbance which is named chastisement. It is observed that when any limb, e.g. hand or foot, is dislocated, pain ensues immediately, and that limb cannot perform the duties assigned to it. If left to itself, it gradually becomes inactive or atrophied and drops away. Many a time, because of its proximity, there is fear of other limbs getting affected. The pain that affects this limb does not come from outside, rather, it is naturally inherent in its bad state. Similar is the case with chastisement. When man leaves the natural religion and falls from the condition of uprightness, chastisement ensues, although an ignorant man who is in the oblivion of indifference may not feel it. In such a condition, a corrupted

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15. The Holy Quran, 11:114.

soul is not fit for spiritual services, and if it remains in the same condition for a considerable time, it becomes entirely useless and its proximity is a source of danger for others also. The chastisement that befalls it, does not come from outside, rather its very condition generates it.

No doubt, chastisement is God's act, but it is of this sort that, for example, the Exalted God kills a person when he takes a sufficient amount of arsenic, or when a person shuts all the doors of his room then the Exalted God makes the house dark, or when a person severs his tongue then the Exalted God takes away his power of speech. All these are God's acts which follow man's actions. Similarly, chastisement is the act of the Exalted God which is generated by man's own action and thrives in it. It is to this that God, be He glorified, refers: "It is the Fire kindled by Allah, which rises over the hearts".<sup>16</sup> That is, the chastisement of God is a fire kindled by God, the first spark of which rises from man's own heart, meaning that its root is man's own heart and the impure thoughts of the heart are the fuel of that hell. Hence, when the real seed of chastisement is the impurity of one's own self which assumes the form of chastisement, it leads to the admission that what can remove this chastisement is uprightness and purity. I have written a little earlier that chastisement is a negative thing, because happiness and comfort are the course of nature and their deterioration is chastisement. The law of nature bears witness that always a negative affair disappears with the generation of the positive affair. For example, the darkness that ensues upon the closing of the doors of a room is a negative affair. Its foremost and simple remedy is to open the doors facing the sun and opening the doors is a positive affair.

In short, in order to obtain true salvation here, no third item is needed. For example, in order to remove the darkness of a closed room it is enough only to open its doors. That is why the Holy Quran has said that all those who stand firmly by the

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16. The Holy Quran, 104:6-7.

Unity of God, both in the sense of knowledge and in practice, they will all get salvation. He has also said that the perfect Unity which is the basis of salvation, in which there is no shadow of polytheism and which is free from all defect, is found only in the Quran. Hence it becomes imperative that we seek that Unity through the Quran and the Prophet of the Last Days, because it is an established fact that it is not found elsewhere. Now from this, every intelligent person will understand the philosophy of sin and its forgiveness. But it is a pity that the idea is fixed in the Christian mind that the chastisement of God is like the chastisement inflicted by a man who beats a servant after getting annoyed and thoroughly fed up because of his actions of disobedience. Hence He is, as it were, like that mean-minded master who has made it incumbent on himself never to pardon a fault until, in place of the offender, he slaughters another.

### **New teaching given by Quran about Unity of God**

Among my objections one was that this claim of the Christian clergymen is entirely wrong that the Quran has brought nothing new in respect of Unity of God and the commandments, which was not already in the Torah. Apparently, a simpleton, having a look at the Torah, will have the misconception that as the Torah also contains the teaching of Unity of God and it also mentions ordinances in respect of worship and the rights of fellow-man, so what is new that has been explained through the Quran? Such a misconception will afflict only him who has never pondered over the Divine Word. It should be understood that a substantial part of religious teaching is such that not even a trace of it is found in the Torah. Thus the Torah nowhere mentions the deeper aspect of Unity. The Quran makes it clear to us that Unity does not just mean that we abstain from the worship of idols, human beings, animals, forces of nature, heavenly bodies and satans. Rather, Unity is divided into three stages. The *first stage* is for the masses, that is those who want to be saved from God's wrath. The *second stage* is for the select ones, that is those who want to develop in nearness to God

more than the masses, and the *third stage* is for the special among the select who wish to reach perfection in the nearness. The first stage of Unity is just this that those other than God should not be worshipped. Also should be avoided the worship of anything that is bounded and created, whether on the earth or in the heavens. The second stage of Unity is this that in all affairs, whether our own or of others, the Exalted God should be considered the True Master of results and so much stress should not be laid on causes and means that they become partners with the Exalted God. For example, saying “Had so-and-so not been there, I would have suffered this loss”, or “if so-and-so had not been there I would have been ruined”, if these words are uttered with the intention that these persons do really matter, then this also is partnership with God. The third stage of Unity is that, in the love of the Exalted God, the desires of one’s self be done away with and one’s existence be lost in His Grandeur. Where is this Unity in the Torah?

### **Imperfections of the teachings of the Torah**

Similarly, no mention of paradise and hell is found in the Torah. Maybe there are a few hints here and there. Similarly nowhere in the Torah is there a complete description of the perfect attributes of the Exalted God. Had there been in the Torah something like what there is in the Holy Quran: “Say: He, Allah, is one. Allah is He on Whom all depend. He begets not, nor is He begotten; and none is like Him”,<sup>17</sup> the Christians would, probably, have abstained from this calamity of creature-worship. Similarly, the Torah does not completely describe the different degrees of rights of man. However, the Quran has brought to perfection even this teaching, for example it says: “Surely Allah enjoins justice and the doing of good to others and the giving to the kindred”.<sup>18</sup> That is to say, God enjoins justice, then more than that is that you do good to others, and still more that you serve people like someone who does so out

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17. The Holy Quran, ch. 112.

18. The Holy Quran, 16:90.

of love for kinship, meaning that your sympathy towards human beings should be a natural impulse, without the intention of placing someone under an obligation, like the sympathy a mother has for her child. Similarly, the Torah has not established, by reasoned arguments, the existence of God, His Unity and His perfect attributes. However, the Holy Quran has established all these beliefs and also the need of revelation and prophethood by means of reasoned arguments. It has made it easy for the seekers of truth to understand every issue by explaining the philosophy behind it. All these arguments have been given in the Holy Quran with such perfection that nobody has the power to advance an argument, for example on the existence of the Exalted God, that is not present in the Holy Quran.

Apart from this, another strong argument in favour of the need for the existence of the Holy Quran is this. All the earlier books, from the Torah of Moses to the Gospels, address a particular nation, namely, the Israelites, and assert in plain and clear words that their teachings are not meant for general benefit but are limited to the body of the Israelites. However, the objective before the Holy Quran is the reformation of the entire world. It does not address a particular nation, rather it says quite openly that it has been revealed for all men and its aim is the reformation of all. Hence there is a tremendous difference between the teachings of the Torah and the Holy Quran from the point of view of their audience. For example, the Torah says "You shall not kill", and the Quran also says "Do not kill", the Quran apparently repeating the same commandment that has already appeared in the Torah. But in reality, there is no repetition. This commandment of the Torah pertains only to the Israelites and only they are forbidden from killing. The Torah has nothing to do with others. But this commandment of the Holy Quran concerns the entire world and forbids all the human beings from unlawful bloodshed. Similarly, the real object of the Holy Quran in all the commandments is the reformation of humanity at large while the object of the Torah is limited to the Israelites.

**Gospel writers' unfitness**

I had also raised this objection against the Gospels that all the miracles mentioned therein, on the basis of which the Divinity of Jesus, on whom be peace, is sought to be proved without justification, are not established at all. For, the prophethood of the writers of the Gospel, which was the basis of the proof, has not been established. Neither did they claim prophethood nor show any miracle. As to the point that they were historians who recorded the miracles, then even the criteria of chronicle writing are not fulfilled in them. For, it is necessary for a chronicle writer that he should not make mis-statements. Secondly, that his memory should not be faulty. Thirdly, that he should be a profound thinker and not a man of superficial mind. Fourthly, that he should be a researcher and not be content with accepting matters at face value. Fifthly, whatever he writes should be his personal observation and he should not present just baseless stories. However, the chroniclers of the Gospels did not possess any of these qualities. It is an established fact that they have deliberately made mis-statements in their Gospels. For example, they assigned the wrong meaning to the word *nāṣirah*, and without any justification applied the prophecy about Immanuel to Jesus, and wrote in the Gospels that if all the works of Jesus were written, the books could not be accommodated in the world.<sup>19</sup>

As for memory, they made mistakes in certain references to earlier books. And by writing much baseless gossip, they proved that they were not in the habit of employing reason, thought and the faculty of enquiry. In fact, at some places in these Gospels there appears deplorable falsehood; for example, there is the saying of Jesus in Matthew, chapter 5, “You have heard it was said ‘Love your neighbour and hate your enemy’”, whereas this text does not appear in the earlier books. Similarly their writing that all the dead came out of the tombs of Jerusalem and went

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19. John 21:25.

into the city,<sup>20</sup> how foolish is this statement! And none of the chroniclers of the Gospels has claimed, while relating a miracle, that he was an eye-witness to the event. Hence it is proved that they did not possess the qualifications of chroniclers, and their statements are not at all trustworthy. And notwithstanding this lack of trust, the creed towards which they invite is a very degraded and shameful concept and belief. Is this proposition acceptable to reason that a humble creature who possesses all the unavoidable traits of a human being, should be called God? Can reason accept that the creatures flog their creator, that those created by God spit at the face of their All-Powerful God, capture Him and crucify Him, and He, although God, is helpless to face them? Does it make sense to anybody that someone known as God, prays the whole night and still His prayer is not accepted? Can any heart feel satisfied with the belief that even God remains in the womb for nine months like helpless babies and feeds on the menstrual blood and finally, is born, crying, out of the female private parts? Can any wise man accept that after a limitless and eternal period of time without beginning, God becomes corporal, a part of Him appearing as a man and another as a dove, and this body becomes their adjunct forever?

### **Civil and penal laws**

There was another objection that I raised on the extant Gospels of the Christians, which caused the reverend gentlemen to face much shame. And it is that the Gospel cannot develop all the faculties of man, and whatever little it contains about morals it is taken from the Torah. On this some of the Christians had raised the objection that only moral teachings befit the Book of God, and penal laws are not suited to it. For, penalties for crimes should be in accordance with circumstances, which keep changing, and as there is no limit to these changes, it is not proper to have only one penal law for them.<sup>21</sup> Every penalty

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20. Matthew 27:53.

21. This sort of objection has been raised on the Holy Quran by Marcoby and other English experts in law. — *Author*.

should be prescribed as demanded by the times and as is expected to be effective for the admonition and punishment of the culprits. Hence to keep them permanently the same will not be conducive to the reformation of morals. To thus limit the civil, criminal and fiscal laws will lead to adverse results in such new circumstances as fall outside the scope of those limited laws. For example, it might adversely affect a modern commercial practice which is based on the prevailing practices that cannot at all be avoided in that government. Or it affects modern matters of another type or influences some other condition of civilization. Or it proves to be ineffective in case of the established behaviour of criminals who have got habituated to a particular type of punishment or are no longer suited to that punishment. But I say these are the views of those who have never read the Holy Quran thoughtfully.

Now I explain to the seekers of truth that the commandments of the Holy Quran pertaining to civil, criminal and financial matters are of two kinds. Firstly those which contain the details of punishment or the procedure for justice. Secondly those in which those matters have been mentioned only as general principles and no specific procedure has been prescribed, the intention being that if a new situation arises, they should assist the jurist. For example, at one place the Holy Quran says, A tooth for a tooth, an eye for an eye. This is the detail. At another place there is the brief expression: "The recompense of evil is punishment like it".<sup>22</sup> So when we think over it we find that this brief expression has been stated for the purpose of extension of law. For, there are situations in which this law cannot be implemented. For example, a person breaks another's tooth, but has no teeth of his own because of advanced age or due to some other reason. We cannot break his tooth as a punishment for his breaking of the tooth, because he has no teeth at all in his mouth. So also if a blind man puts out someone's eye, we cannot put his eye out because he does not

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22. The Holy Quran, 42:40.



have any eyes. To summarise, the Holy Quran has laid down general principles of this type to include such situations in the commandments. So how can its commandments and laws be subjected to objection? It has not just said so, but by putting forth such general principles it has encouraged everyone to interpret, to deduce and to select. But alas this encouragement and mode of education are not found in the Torah, while the Gospels are entirely deprived of this perfect teaching. A few morals have been described in the Gospels and even those are not organized in any system of regulation or law.

It should be remembered that this statement of the Christians that the Gospels have left the question of laws to the wisdom of human beings is not a matter of pride, rather it is a matter of shame and regret. For, every affair which is not described in the form of a general principle and as part of systematic laws, however good it may be from the point of view of its meaning, becomes evil and detestable through misuse. I have written a number of times that the Gospels do contain some moral teaching, borrowed from the Torah and the Talmud, but it is out of context and disorganized. Would that it had been regulated under some law, then how useful it could have been! But as it is, it is extremely abhorrent to the eye of wisdom. All this defect is due to neglecting the law, by which is meant being systematic and organizing the rules. It is the height of ignorance to think that religion consists of those few unconnected teachings which are recorded in the Gospels. Rather all those matters which are necessary for the perfection of mankind are included in religion. All the affairs which turn man from the animal stage and teach him true human behaviour, or promote him from an ordinary human life to a life of wisdom, or make him progress from a life of wisdom to one that is entirely absorbed in God, all these matters, in other words, are termed religion.

### **Mis-statements in the Gospels**

One objection that I had raised against the Gospels was that they contain mis-statements not only about the life of Jesus after

he became a public figure, but the writers of the Gospels have also lied deliberately about the earlier life of Jesus. They did not consider it expedient to disclose those incidents which pertain to his life before his claim. As a matter of fact, in respect of a man who had claimed Divinity, the earlier and greater part of his life was also worth being told. This period comprised almost his entire life, and according to the Christians, only three years of his life remained. This would have enabled one to know the kind of character with which he led his life for those thirty years, what was God's relation with him, and what types of wonders were worked by him. It is a pity that the writers of the Gospels have not mentioned this phase at all. It is true that Luke has written this much in the first chapter that the angel appeared to Mary, gave her the good tidings of a son and said "name him Jesus",<sup>23</sup> but this story appears to have been concocted by Luke himself. For, if this story had been true, why did Mary, his mother, who had seen the angel, and his brothers who were well informed about this angel, not believe in him? And why did this disbelief reach the extent that Jesus himself had to disown his brothers, and also his mother.<sup>24</sup>

I had also raised the objection that John, chapter 2, verse 20, says that the Jews told Jesus that the Temple had been built in forty-six years. But it has been written repeatedly in the Jewish books that only within eight years was the Temple completed. Those books are still available. So it is an utter falsehood that the Jews had said so to the Messiah. Nor is the statement plausible that such a small building which needed at most a few years to complete should have been under construction for forty-six years. So the Gospels contain such mis-statements and because of these, their writings are not creditable. For example, see John, chapter 13, verse 34, which says: "A new commandment I give to you, that you love one another". The fact is this is not a new order, for the very same order is written in

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23. Luke 1:31.

24. Matthew 12:46-50.

the Book of Leviticus, chapter 19, verse 18. So how does it become new?

It is surprising that these are the same Gospels about which it has been claimed that in point of credibility they are superior to the Hadith of the Holy Prophet, on whom be peace and the blessings of Allah. It is evident that the books which contain such shameful mis-statements bear no comparison with Islamic books of Hadith. Mr. Ryland writes in his book entitled *Account of Muhammadanism*: “The miracles of Muhammad [on whom be peace and the blessings of Allah] have been written in their numerous books by famous, learned, pious and wise Muhammadan scholars. These scholars did not accept anything without a strict test and tremendous scrutiny. That is why their statements are not such as could be doubted. They are well-known throughout the whole of Arabia. Those incidents have usually passed on from father to son and from one generation to the next. All types of books of Islam bear witness to the miracles of Muhammad [on whom be peace and the blessings of Allah]. If the authority of such outstanding and learned scholars is not accepted then what else could be the proof for miracles? For, testimonies are the only source for the proof of incidents which happened before our times or are far from our view. If testimonies are rejected then all narrations of history become doubtful. Another reason why these miracles were actually true is that the Prophet of Islam [on whom be peace and the blessings of Allah] has severely cursed those who would falsely attribute miracles to him. Rather he has plainly said that whoever tells a lie about him, his punishment is hell. So how was it possible that, in the presence of such a strong prohibition, so many false miracles could be manipulated”.

The same author then writes: “The truth is that the amount of trustworthy testimonies and authorities that can be presented in favour of the Prophet of Islam, no Christian is able to present such testimonies in proof of the miracles of Jesus from the New Testament, or to bring more numerous or better testimonies”.

### **Living signs in support of Islam**

Thus the learned Christian has shown some fair-mindedness in writing this. Nonetheless, to explain the merits of Islam and the proof of its truth, there is not only what has been said above. For, despite the fact that the beliefs put forward by the Holy Quran appeal to the hearts, and every unsullied conscience accepts them, it has still not presented such miracles as would become like stories and fables in some future century. Rather, it has adduced many rational arguments in support of its beliefs, and there have been collected merits of such different types and kinds in the Quran that it became a miracle beyond human power. It gave the glad tidings for all time that perfect followers of this religion will always receive heavenly signs. So has it happened. We can prove to every seeker-after-truth, conclusively and definitely, that from the time of our master and leader, the Holy Prophet Muhammad, till the present day there have been, in every century, godly persons through whom God has shown heavenly signs to other communities to guide them [towards Islam]. There have been in Islam persons such as Sayyid Abdul Qadir Jilani, Abul Hasan Kharqani, Abu Yazid Bustami, Junaid of Baghdad, Muhy-ud-Din Ibn Arabi, Zul-Noon of Egypt, Muin-ud-Din Chishti of Ajmer, Qutub-ud-Din Bukhtiar of Kaki, Farid-ud-Din of Pak Patan, Nizam-ud-Din of Delhi, Shah Waliullah of Delhi, and Shaikh Ahmad of Sirhind — may Allah be pleased with them, and they were pleased with Him! The number of such persons runs into thousands, and so many miracles of these people are recorded in the books of the scholarly and the learned that even a prejudiced opponent, despite his great bias, has to concede finally that these people showed miracles and extraordinary signs.

I say truly that I have discovered after extensive, proper investigations, that looking at the whole history of mankind as far as one can, exactly this is proved that the heavenly signs that have appeared and are appearing in Islam through the saints of this *Umma* in support of Islam and in witness of the truthfulness of the Holy Prophet, on whom be peace and the blessings of

Allah, have no parallel at all in other religions. Islam is the only religion which has always been progressing with the help of heavenly signs, and its numerous lights and blessings have shown God to be close at hand. Be certain that Islam, because of its heavenly signs, has never been put to shame in any age. Look at this your own age! In it, if you like you can put forward the testimony of your own eyes in favour of Islam. Speak the truth; have you not witnessed signs in support of Islam in this age? Then tell us which other religion of the world possesses these fresh testimonies? These are the matters that broke the backs of the Christian clergymen. The man whom they call God, they have nothing in his support except a few incoherent stories and false reports. And the pure Prophet whom they falsify, the signs of his truth are raining down even in this age. For the seekers the doors of signs are open even now, just as they were open in the past. For those hungry for truth, the dish of blessing is available even now as it was in the past. The living religion is the one which is forever under the protective Hand of the Living God — and that is Islam. Two streams are flowing in the Quran till today: one the stream of rational arguments, the other that of heavenly signs. But the Gospels of the Christians have been deprived of both and remained dry.

“How can but a fool, worship someone who is a slave. So let every lamenter weep on their path. That Lord whose name is stamped on each leaf, whoever seeks that God, he indeed is a Muslim.”

I had also raised the objection that an eminent researcher from among the Christian clergymen, named Schimmmler, says that apart from the Gospel of John, the remaining three Gospels are fakes. The famous scholar Dodwell writes after his researches that there was no trace in the world of the existing four Gospels till the middle of the second century. Somerill says that the existing New Testament, i.e. the Gospels, were written as a pious fraud at the close of the second century. And an English clergyman named Ewellson says that Matthew's Gospel in

Greek was written in the second Christian century by someone who was not a Jew, the proof of which is that it contains many errors about the geography of that country and Jewish customs. The Christian scholars also admit that a Christian, in view of his religion, can neither lead a life in human society nor carry on trade, because the Gospels forbid the acquisition of wealth and *caring for tomorrow*. So also a true Christian cannot serve in the armed forces because of the commandment to “love your enemy”. Similarly, if he is a real Christian, he is forbidden from marriage also. From all this it appears that the Gospels were like a law meant for a particular time and a particular community, but the Christians, by declaring it to be of general utility, caused them to become the target of hundreds of objections. It would have been better if they had never asserted that there was some sort of perfection in the teachings of the Gospels. Because of this misplaced claim of theirs, they have had to suffer much disgrace and humiliation.

### **Is *Elohim* plural?**

Another point to remember is that the Christians want to show that the word *Elohim* which is the plural of *Eloah* and is found in the Book of Genesis of the Torah, points to Trinity. But this only proves their ignorance still more, for the Hebrew language confirms that although the word *Elohim* apparently is plural, yet everywhere it gives the meaning of the singular. The fact is that in the Arabic and the Hebrew languages the rule is well-known that sometimes the word is singular but gives the meaning of the plural, for example, the words *sāmīr* and *dajjāl*, and sometimes a word is in the plural number but gives the meaning of the singular. Those learned in Hebrew know very well that this word *Elohim* is also one of those words which have the form of the plural but actually carry the meaning in the singular. That is why wherever this word has occurred in the Torah it has been used in accordance with this meaning. This claim is absolutely wrong that it has always been reserved for the Exalted God. In fact, sometimes this very word has been used for an angel, sometimes for a judge and sometimes for Moses. For example,

it appears from the book of Judges 13:22 that when Manoah, father of Samson, saw an angel of the Lord he said: "We shall surely die, for we have seen *Elohim*". The Hebrew word here is *Elohim* which is taken to mean 'angel'. In Exodus 22:8–9 *Elohim* is translated as a judge and in Exodus 7:1 Moses has been declared *Elohim* and told: "See, I make you as *Elohim* to Pharaoh". In Deuteronomy 32:15 occurs the following text: "then he forsook *Eloah* who made him". Note the word here is *Eloah*, not *Elohim*. Similarly in Psalms 50:22 the word used is *Eloah*. Thus in these books *Eloah* and *Elohim* have been used interchangeably, from which it is concluded that at both places singular is meant and not plural. So also in Isaiah 44:6 occurs *Elohim* and further on in verse 8 appears *Eloah*.

So it should be clear that the real object of using the plural number is to manifest God's power and omnipotence. These are the usages of languages. For example, in English a person is addressed as *you* but in respect of the Exalted God, in spite of the belief in Trinity, always the word *Thou* is used. Similarly in Hebrew, in place of *Adonai* which means the Lord God, *Adonim* may be used. Hence, in fact, these discussions pertain to the usages of languages. In the Holy Quran on many occasions *We* occurs in the word of the Exalted God, for example, "We" did this, or "We" shall do this. No sensible person thinks that here "We" implies plurality of gods. But the case of the Christian clergymen is greatly to be pitied, that they forcibly want to make God out of a man by employing interpretations of deplorable types. It seems to me that ideas of the times of idol-worship compel them to make up polytheistic teaching. One should think how far removed from wisdom and sense are the artificial constructs that they have adopted. So much so that from the statement in the Torah, in Genesis 1:26, that God said: "Let us make man in our image", the Christians draw the inference that the word *us* refers to Trinity. But it should be remembered that in Hebrew the word here is *na'aseh* which means *našna*. This word, with a slight alteration, resembles this Arabic word, i.e., *našna*. It is the idiom of the Arabic

and Hebrew languages that in order to attribute majesty to oneself or to someone else, the word used is *You* or *We*. But these people, in their enthusiasm for creature-worship, did not care at all for the idiom. And only finding the words “Let us make”, considered Trinity to be implied. It is much to be regretted how far these people have strayed on account of love for creature-worship. However, the limit of three has been imposed by them from themselves, otherwise the plural number can be applied to more than three, to hundreds. It is not necessary that the plural number should imply Trinity only.

### **Inferior sacrificed for superior, and not vice versa**

One of my objections against the Christians was that the sacrifice put forward by them is against the Exalted God’s law of nature. For, pondering over the Divine law, we find that God’s practice has always been that the inferior is sacrificed for the superior. For example, man is the noblest of creatures and, by the consensus of all the sages, is superior to all the animals. Hence all the animals are like a sacrifice for the sake of his health, survival and continuity and also for the sake of the system of his civilization. From the organisms in water to the honey bees and silk worms and all the animals such as the goat, the cow etc., when we look they all appear to be in the service of human life and a sacrifice for the sake of mankind. For the sake of just one boil on our body, a hundred leeches sometimes give their lives in order that we be relieved of that boil. Tens of millions of goats, oxen, fish etc., surrender their lives daily for our sake. Only then food suitable for the preservation of our health is made available. Hence, considering this entire system, it appears that God has decreed the inferior to be a sacrifice for the superior. But we find no example in God’s law of nature as to the sacrifice of the superior for the sake of the inferior.

The Christian clergymen are much worried by this objection and are unable to make a reply. In the end they get hold of some senseless stories and fables, some of them giving the reply that there have been occasions when highly superior officers laid



down their lives for the sake of far lesser men who were under them. Thus when, in the reign of Queen Elizabeth [the first], Sir Philip Sidney was injured during the siege of the fort of Zutphen in Holland, and he was in the death throes and extremely thirsty, a cup of water was brought to him which was very scarce there. Near to him was another injured soldier who was thirsty. He started looking at Sidney with much envy. Seeing his desire, Sidney did not drink the cup himself but, by way of sacrifice, gave it to that soldier, saying “your need is greater than mine”.<sup>25</sup> This is an example of bravery and the quality of sacrifice shown by Sidney, the conclusion from which is that a greater man laid down his life for a lesser one. But remember that this story does not provide the answer to my question. My objection was that God’s law of nature, which follows God’s will and purpose, as does the solar system, and which we cannot evade by our power and ingenuity, and which has not been of our making but has been established naturally as such by God’s hand, tells us that for the preservation and protection of the higher, the lower is sacrificed. Hence that practice of God, which has been in action since the foundation of the world was laid, teaches us and reminds us that the purpose of the Exalted God is just this that he places His other creatures in the service of those creatures who are very favoured and chosen in His eyes, and He imposes hardship upon, or kills, the inferior for the deliverance of the superior.

My demand was this: “Has God ever sent the superior to destruction in order to save the inferior?” It is evident that it has no precedent in God’s law of nature. Consider that by drinking a cup of water we become the cause of the death of tens of millions of organisms. Has it ever happened that the Exalted God has killed tens of millions of men for the sake of a germ?

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25. *Note:* It is quite clear that Sidney considered the soldier to be more valuable than himself for two reasons. Firstly, that Sidney was about to die and the soldier could have been more useful while alive. Secondly, that the soldier was a brave fighter. That is why Sidney said: “Your need is greater”. — *Author.*

Consider again, can anybody count the numerous germs that man kills in his lifetime by all the water he drinks, or the other different animals, worms, flies, leeches, and living creatures used as food that he destroys? So, can it not be understood even now that the law of God, which human life is obliged to follow, has always been that the inferior is sacrificed for the superior?

### **Self-sacrifice**

It is true that the example that has been quoted, although it has no connection with God's law of nature, yet it can be included in the human quality of self-sacrifice. Since man is imperfect and depends on doing good deeds in order to obtain Divine reward, hence sometimes, by way of humility and lowliness, in order to please his God, he gives precedence to someone else's comfort over his own, and deprives himself of a benefit to allow it to reach someone else so that he may thereby please his God. The name of this quality in Arabic is *īthār*. It is evident that although this quality is praiseworthy in humble man, yet it cannot be attributed to God because He neither needs any progress through humility and lowliness, nor can it be ascribed to Him that in order to bestow some sort of comfort on someone, He needs to place Himself in difficulty. For, this is contrary to His omnipotence, the attribute of Divinity and eternal and everlasting glory. If He can allow such humility, trouble and deprivation for Himself then it would also be possible that, as a matter of self-sacrifice, He hands over His Divinity to someone else and Himself becomes idle and redundant. Or, bestowing His perfect attributes on someone else He Himself becomes deprived of those attributes forever. Such a view is grave impertinence towards the Exalted God and I cannot accept that any God fearing, just person would appreciate such a flawed condition for the glorious God.

No doubt this quality of *īthār*,<sup>26</sup> in which destitution, helplessness, weakness and deprivation are pre-requisites is a good

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26. *Note:* This is called *self-sacrifice* in English. — *Author.*

quality of humble man, that although by catering for the comfort of another he loses his own means of comfort, even then he takes hardship upon himself and bestows comfort on another. But how can we suggest that God can also be in a position that having awarded some sort of comfort to somebody, He Himself becomes deprived of the same? Is this in keeping with His majesty that by way of self-sacrifice He makes somebody All-Powerful and Himself is left weak? Or that, by way of self-sacrifice, He Himself becomes ignorant — I seek refuge with God — and makes another a knower of the unseen? It is quite evident that a necessary condition for self-sacrifice is that the person making the sacrifice becomes content with a state of deprivation for himself and lets another receive his share. If we do some good to someone else without ourselves losing something then this would not be self-sacrifice. For example, if we possess a large number of loaves of bread which we own, and we gave one out of those thousands of loaves to a beggar, this will not be called self-sacrifice. Supposing Sir Philip Sidney had a large quantity of water or that he could have procured it easily, and out of this he had given a cup full of it to that soldier who was lying besides him wounded and thirsty, this action would not be named self-sacrifice, for in the circumstances he could have certainly known that he himself would not be deprived of it either.

Hence this tells us that for the establishment of the quality of self-sacrifice, the necessary condition is weakness, helplessness, lack of power and lack of ability on the part of the one making the self-sacrifice. Therefore this quality cannot be attributed to the All-Powerful God. Similarly, it would not have been attributed to Sir Philip Sidney if he had been in a position to produce water. Further, if God does this, that He deliberately deprives Himself of the use of this power, or that He deliberately, while giving comfort to someone else, puts Himself in a state of difficulty, even this deed cannot be named self-sacrifice. Rather, this deed would be similar to the work of a fool whose house is full of all sorts of foods and who, after

giving one plate of food to a beggar, threw away the rest of the food deliberately and almost killed himself with hunger in order thus to prove the quality of self-sacrifice. In short, these are all errors in which the Christians are deliberately placing themselves, in order somehow to continue beating the drum which they find tied around their necks.

It should also be remembered that man's quality of self-sacrifice is praiseworthy upon the condition that it does not involve any violation of self-respect, shamelessness and loss of rights. For example, if a man, out of self-sacrifice, makes his wife bed someone else who desires her, this quality would not be praiseworthy. Many foolish, ignorant persons perform deeds whose parallel is not found anywhere in the Exalted God's law of nature. They are worthy of reproach in the eyes of sensible people, and not that they should be followed, or that their action should be considered laudable. For example, if an English military officer, appointed to lead a critical expedition with an army several hundred thousand strong, deliberately lays down his own life in order to save the life of a goat's young, thereby placing the entire army in jeopardy and danger of defeat, can our government consider him a praiseworthy man? No, in fact such a fool would be fit for curse and rebuke. Now man compared to God is thousands of times lesser than even the goat [as compared to man]. Some senseless actions of the foolish cannot be considered as following the law of nature, otherwise many Hindus sever their tongues, hands or feet in front of idols and many ignorant Hindus drop their children in the Ganges and call it "the next world of water". And there have been many among them who intentionally got crushed under the wheel of Jagan Nath. Such foolish acts do not deserve to be presented as precedent, nor can these be called the law of nature of the Exalted God. My objection was that the sacrifice of its life by the superior for the sake of the inferior is against the law of nature. Would that these people had first pondered over the meaning of 'law of nature', then they would not have fallen in this manifest error. Can we certify as law of nature those

senseless actions of some ignorant people which are themselves objectionable under the law of nature? Certainly not.

Further it is interesting that as yet the Christians have no right even to enter into this discussion. For, they do not believe that the second person of the Trinity, whose other name according to them is Son of God, was hanged in fact. The reason is that then they have to agree that their God remained dead for three days. Hence, if God Himself remained dead, *who was controlling the administration of this world during that period?*

### **My revelations**

It should also be remembered that these ideas were not contained in the teachings of the Messiah, and his teachings did not add anything to the Torah. He had said very plainly that he was a human being. True, just as the chosen ones of God receive titles of honour, nearness and love from the Exalted God, or just as those people themselves while absorbed in Divine love, utter words of love and union [with God], similar was his case. What doubt is there that, whether someone loves a human being or God, when that love reaches perfection, the lover definitely feels that his soul and that of the beloved have become one. At the stage of spiritual annihilation, many a time he sees himself as one with the beloved. As, for example, the Exalted God addressing my humble self in His revelations says:<sup>27</sup>

“You are from Me and I am from you, and the earth and the heavens are with you as they are with Me, and you are from Our water and other people from dust, and you are from Me as My unity and you are with Me at that stage of union as is not known to any creature. God praises you from His throne. You proceeded from Him and He chose you from

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27. *Note:* These revelations have been published in my books *Barāhīn Aḥmadiyya*, *Ā’īna Kamālāt Islām*, *Izāla Auhām* and *Tuḥfa Baghdād* etc., and I have been publishing these for about twenty-five years. — *Author.*

out of the whole world. You are exalted in my court. I approved you for Myself. You are the light of the world, your eminence is wonderful. I shall raise you towards Myself, and shall keep your group triumphant till the day of judgment. You have been blessed, God increased your honour. You are God's prestige, so He shall not abandon you. You are the eternal word, so you shall not be obliterated. I shall come to you along with armies. You shall receive my spoils of war. I shall bestow honour on you and protect you. This will happen, this will happen, this will happen, and then there shall be passing away. For you, are My perfect rewards. Tell the people that if you love God then come and walk in my wake so that God may also love you. God is witness to my truth, then why do you not believe? You are before My eyes. I named you 'one resigned to the will of God'. God praises you from the throne. We praise you and send benediction on you. People will wish to extinguish this light but God will take this light, which is His light, to perfection. We shall cast terror in their hearts. Our victory shall come and the affair of the times shall end with Us. That day it shall be said: Was it not the truth? I am with you wherever you are. Whither you face, God faces the same way. To pledge allegiance to you is like pledging allegiance to Me, your hand is My hand. People will come to you from afar and God's help will descend upon you. People will get revelations from God about you and will help you. None can avert God's prophecies.

“O Ahmad, blessing has been made to issue from your lips and mention of your name has been exalted. God will illuminate your argument. You are brave, if faith had been [as distant as] at the Pleiades, you would have found it. Treasures of God's blessing have been given to you. The mention of your forefathers shall be cut off, and God shall start with you. I intended to make My successor so I have created Adam, that is, you. *Āvāhan* (God descended in you). God shall not abandon you, nor leave you till He

distinguishes between the pure and the polluted. I was a hidden treasure so I desired to be recognized. You are a mediator between Me and the entire creation. I breathed My spirit in you. You shall be helped and none shall find place to escape to. You have descended with the truth and in you the prophecies of the prophets have been fulfilled. God sent His apostle to strengthen His religion and make it triumphant over all religions. God made him descend near Qadian and he alighted with truth, and was made to alight with truth, and this was ordained from the beginning. You people were at the brink of an abyss, God sent him to rescue you. O My Ahmad, you are My wish and are with Me. I planted the tree of your eminence with My own hand. I shall make you the leader of the people and shall help you. Do the people wonder at this? Say: God is a wonder. He chooses whom He pleases and is not questioned about His actions. God's shadow shall be on you and He shall remain your shield. The heaven was closed up and also the earth, We opened them both. You are that Jesus whose time shall not be wasted. A pearl like you cannot be wasted. We shall make you a sign for the people and this had been destined from the beginning. You are with me. Your secret is My secret. You are dignified and chosen in this world and the hereafter. For you is a special reward and you are dignified above the whole world. Go forth rejoicing as your time has drawn nigh, and the feet of the Muhammadans are settled firmly on a very high minaret. I shall show my splendour, I shall lift you with a show of My power. A warner came to the world but the world accepted him not. But God will accept him and will manifest his truth with very powerful attacks. For him is that abode where man cannot reach by the strength of his deeds. You are with Me, for you the night and day have been created. You have that relationship with Me which is not known to the creatures. O people, the light of God has come to you, so do not become rejectors." etc.

Along with these revelations there are other visions which bear them out. For instance, I saw in a vision that I and Jesus are two pieces of the same essence. This vision too I have published in the *Barāhīn*, from which it is established that all his spiritual qualities are in me, and the excellences which can be attributed to him are found in me as well. Then there is another vision which was published long ago in *Ā'īnah Kamālāt Islām*, pages 564 and 565. I reproduce it exactly below. It is as follows.

*Translation:* I saw in a vision of mine that I am myself God, and I was sure that I was Him, and that none of my own will, thought or action remained, and that I have become like a sieve, or like a thing which is encapsulated by another, having been completely concealed by the latter within itself till no trace of it was left anymore. In this duration I saw that the Spirit of the Exalted God encompassed me and having taken possession of my body concealed it within itself till not even a particle of mine remained. And I looked at my body, and saw that my limbs had become His limbs, my eye His eye, my ears His ears and my tongue His tongue. My Lord took hold of me and held me so that I was entirely absorbed in Him and I saw that His power and strength were surging in me, and His Divinity was raging in me. The tents of that Dignified Honourable One were pitched all round my heart, and the King of Majesty ground my soul, so that neither I remained me nor did any of my wishes remain at all. My own building fell down and the building of the Lord of the worlds began to appear. Divinity overpowered me most vigorously and I was pulled towards it from the hair of my head to the nails of my toes. Then I became all marrow in which there was no skin and I became an oil which did not contain any dirt, and separation was cast between me and my soul. So I became like an invisible thing or like a drop of water which joins the river and the river conceals it in its mass. In this state I did not know what I was before this and what my entity was. Divinity percolated into my veins and muscles and I became absolutely oblivious of myself. The Exalted God took



control of all my limbs and took me over with a strength that cannot possibly be exceeded. So much so that because of His grip I was entirely annihilated. At that time I firmly believed that my limbs were not mine but were the limbs of the Exalted God. I thought that I had lost all my existence and entirely gone out of my self. Now no associate or preventer remained to cast a barrier. The Exalted God entered my being, and my wrath and gentleness, bitterness and sweetness, motion and stillness, all became His. In this state I was saying thus: *We wish to create a new order and a new heaven and a new earth*. Then I first created the heaven and the earth in an overall form, without arrangement or order. Then, according to God's purpose, I produced its arrangement and order. And I saw that I had the power to create it. Then I created the lower heaven and said: "We have adorned this lower heaven with lights". Then I said: "We shall now create man from the essence of clay". Then my state changed over from that of vision to revelation, and the words appeared upon my tongue: "I intended to make my deputy, so I created Adam. We created man in the best make".

### **Jesus not proved to be God by his revelations**

These are the revelations from the Exalted God about myself which have been disclosed to me. There are many other revelations of this kind which I have been publishing for about twenty-five years, and many of these have been published in my book *Barāhīn Aḥmadiyya* and other books. Now let the respected Christian clergymen think and reflect and compare these revelations with those of Jesus the Messiah, and then let them testify with fairness whether those revelations of Jesus from which they infer his Divinity say anything more than these revelations. Is it not true that if someone's Divinity can be inferred from such revelations and statements then from these revelations of mine my Divinity — I seek refuge with God — will be better established than that of Jesus. And more than that of anyone, the Divinity of our leader and master, the Holy Prophet Muhammad, on whom be peace and the blessings of Allah, can be established. For, his revelation does not only

contain the verse “those who swear allegiance to thee do but swear allegiance to Allah”, and not only that the Exalted God has called the Holy Prophet’s hand as God’s own hand,<sup>28</sup> and has declared each of his actions as God’s own action, and by saying “Nor does he speak out of desire, it is naught but revelation that is revealed”<sup>29</sup> He has declared all his words to be God’s own words, but at one place He has called all the people his [the Holy Prophet’s] servants, as He has said: “[O Prophet] say [to people]: O my servants”.<sup>30</sup> Hence it is obvious that the Divinity of our Prophet, on whom be peace and the blessings of Allah, can be established so plainly and clearly from these sacred words that the Divinity of Jesus cannot possibly be established to the same degree from the statements in the Gospels.

Let alone this chief of the two worlds, the Holy Prophet, on whom be peace and the blessings of Allah, whose status is so great, the Christian clergymen should consider with justice even these revelations of mine, and then be judges themselves and decide whether it is not true that if such statements can establish Divinity then my revelations are a much stronger testimony to my Divinity than those of Jesus are to his Divinity. If the reverend gentlemen cannot decide for themselves, let them appoint three arbiters of some other community and hand over to them my revelations and those words of Jesus from the Gospels from which his Divinity is inferred. Then if the judges give the verdict in favour of the Christian clergymen and declare on oath that the Divinity of Jesus can be established more clearly from his words, then I am prepared to pay *one thousand rupees* as penalty. I want the judges, before giving their ruling, to take the oath that “we swear by the Exalted God that our statement is true and that if it is not true then may the Exalted God send on us, within the year, a chastisement leading to our

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28. The Holy Quran, 48:10.

29. The Holy Quran, 53:3–4.

30. The Holy Quran, 39:53.

devastation, disgrace and destruction”.

I know full well that the Christian clergymen will never accept this method for a decision. However, if they say that whatever came from the mouth of Jesus was in fact the Word of God, hence it can be accepted as an authority, but whatever came out of my mouth is not the Word of God, the reply is that as regards what came out of the mouth of Jesus, the Christians have no personal knowledge as to it being the Word of God. God did not talk to them directly. No angel came and whispered in their ears that Jesus was God or son of God. They did not see that, after being born in this world, Jesus created even a fly. They possess only a few sayings which have been attributed to Jesus, which they turn and twist and believe that from these his Divinity is established. The words and visions that I have presented go hundreds of times further than those. Moreover, if those words [of Jesus] are preferred because they have been confirmed by miracles, then I say that for the present age the miracles of Jesus are only fables and stories. Nobody can say that he has actually seen something of them. But the miracles and signs which have proceeded from me, due to the bounty of the Exalted God, have been witnessed by thousands of people with their eyes. Then what comparison have the miracles of Jesus, which are related only in the form of fables and stories, with these eye-witnessed signs? Hence, when stories of the past, which might even be tinged with falsehood, have been accepted to raise someone to Divinity, the present signs are better worthy of acceptance. If any Christian in the world has justice in his heart, he will consider this statement of mine to be highly equitable.

I repeat that the gist of my statement is that it is entirely a misconception on the part of the Christians to make Jesus, on whom be peace, as God. The words from which they wish to arrive at the conclusion that Jesus is God or son of God, the words of my revelations go further than those. Let the Christian clergymen think, and ponder deeply, and reflect over and over

again, as to what [evidence] they possess in order to prove Jesus to be God except a few words. So what I expect from them is that they compare the words of my revelations with those words and then bear witness with justice that, if one relies on the apparent meanings of words, then the strength of testimony found in my revealed words, for the purpose of proving the Divinity of a person, is certainly not found in the revealed words of Jesus. Then what is the reason that, on account of those words, Jesus is taken as God and when the same words, rather those which go further, are in favour of someone else then different meanings are assigned to them? If you say that the earlier scriptures had foretold the advent of the Messiah, then I reply that in the same books and, in fact, in the sayings of the Messiah himself as well, the second advent of the Messiah had been foretold, and *I am that man*. Accordingly, as was written in the Gospels, earthquakes came, nation fought with nation, deadly pestilences broke out, and signs appeared in the heavens also. In short, I also have come in accordance with prophecies. This objection was also raised at the time of the Messiah, that until Elijah descends from heaven the true Messiah cannot appear. Against me also it was contended that the Promised Messiah would descend from *heaven*.

### **Jesus was not God**

I have written regarding the signs shown by Jesus that they were not meant as signs for the present age, rather they should be called stories or fables. You people cannot deny that you saw my powerful prophecies and signs. I do not even stop at this. In fact, I say forcefully that if any Christian stays with me he will see many signs before a year passes. God's signs are pouring down here like rain. *The God Whom people forgot* and Whose place they gave to the creatures, *He is now manifesting Himself on the heart of this humble servant*. He wants to show; is anyone willing to see? O dear ones, do not remain entangled in errors. Jesus, son of Mary, is not God. These words that he spoke ever come out of the mouths of Godly persons, but no one can become God on account of these. Rise and repent, that

the time has arrived! Worship the God on whom the Torah and the Quran agree. Jesus, son of Mary, was a humble servant. Take him as a prophet sent by God. If there is a Christian who does not agree even now, let him remember that God's argument upon him has been completed.

### **Why this case was brought**

To sum up, the real reason for the annoyance of the Christian clergymen is just this that the Exalted God has put them to shame in every way through me. All that they had built up has been demolished by my writings. On my behalf my God has shown, and is showing, heavenly signs. As against this, there is nothing in the hands of the Christian clergymen except old tales. They were again and again challenged for contest in heavenly signs. But they hardly possessed anything to enable them to accept the challenge. At last, after being frustrated in every way, all that they could think of was to institute a murder case against me. Hence the *real reason* behind the bringing of this suit was exactly that, on being cornered by my scholarly writings and heavenly signs, they feared that they would very soon be exposed. But the plan they hatched resulted in their exposure still further. Their hidden state of affairs came to light and *their moral condition also became known to the people*.

At this stage a matter of greater regret is this, that the unfortunate Shaikh Muhammad Husain Batalvi, who had always been on the look out for an opportunity, also suffered much disgrace because of relying on the Christian clergymen. The reason why Muhammad Husain involved himself in this case without rhyme or reason was also that he, too, had become entirely frustrated in opposing me. When, in the beginning, he debated with me in Ludhiana, in that debate he could not prove from the Holy Quran or the Hadith that the Messiah, on whom be peace, did not die but ascended to heaven with his mortal body and is still there upon the second heaven. On the contrary, the argument was established for him on the basis of the Quran and the Hadith that, in fact, Jesus is dead. On top of this, he had

to face another cause for humiliation, namely, that although he had declared me uneducated and himself claimed to be a learned scholar, he could not write even a line in competition with my Arabic books which I had written to test his scholarship. Then the heavenly signs of God so pounded him as almost to destroy him. First of all, in Ludhiana an old man named Karim Bakhsh, who was a *Mauhid*,<sup>31</sup> published a prophecy of his spiritual mentor concerning me, which he had heard thirty years before my claim. He stated on oath that his spiritual mentor used to tell him most emphatically that: “The Promised Messiah will be born in this *Umma* and his name will be *Ghulam Ahmad*. The name of his village will be Qadian. He shall come to Ludhiana and the Maulvis will oppose him bitterly and will declare him a *kāfir*. You will see how they oppose him, and yet he will be following the truth”. The community of this old man, because of misleading by the Maulvis, put great pressure on him to conceal this evidence. But he always manifested this testimony, shedding tears, till he passed from this world, but through his writings he informed hundreds of thousands of people about this prophecy. This was *the first sign* that appeared in my support.

### **Other signs in support**

Then *the second sign* was that of lunar and solar eclipses which occurred in the month of Ramadan. None could prove that solar and lunar eclipses ever occurred in the month of Ramadan at the time of any claimant to the office of Mahdi before me. Hence this sign also was an argument of the Exalted God which was established against the Maulvis. *The third sign* was the appearance of the star *Dhu-l-sanain*. This was the star that appeared during the time of Jesus, and it had been foretold that it would appear again during the time of the Promised Messiah. *The fourth sign* was the survival of Atham according to the condition [in the prophecy], and then his death according to the second prophecy. *The fifth sign* was the death of Mirza Ahmad

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31. *Publisher's Note:* This term, meaning ‘unitarian’, referred to a type of sect in Islam, to which Muhammad Husain Batalvi also belonged.

Beg of Hoshiarpur according to prophecy. *The sixth sign* was the murder of Lekhram according to prophecy. *The seventh sign* was that prophecy which I had made about the superiority of my article shortly before the Great Conference of Religions. *The eighth sign* was about Clarke's case, regarding which several hundred persons had been told beforehand that there would be a trial and then there would be exoneration. *The ninth sign* was that of the disgrace of Muhammad Husain himself. This was announced to him in accordance with the prophecy: "I shall disgrace him who intends your disgrace". Similarly there were several other signs which Muhammad Husain had seen with his own eyes. If he had within him the seed of spiritual good fortune, God had given him a good opportunity to accept this heavenly truth. However, he preferred *the world* to the hereafter and went from bad to worse. Had he been a seeker of truth and had come to me in humbleness, I was sure that the Exalted God would have given him a share of auspiciousness and shown him so many signs that he would have been completely satisfied. However, he did not like to enter through the door of guidance.

At the end I admonish my followers: You are witnessing God's signs with your own eyes. You have seen just now how God informed me about the beginning and the end of the whole case which had been instituted by the Christian clergymen. Look! is it the power of God or of someone else which gave information beforehand about the impending calamity, saying, "Certainly the believers were tried", and revealed in a vision the grip of the authorities, and then referred to the armies of spiritual help in the revelation, "I shall come with the armies all of a sudden", and then gave the tidings of my safety and exoneration? You saw that the Exalted God did exactly as I had published in a notification on receiving a revelation from Him before the Great Conference of Religions, that my exposition would prevail, and He granted it extraordinary popularity. Accordingly, up till now, thousands of persons are bearing witness that that was the outstanding exposition out of all.

Now think, who did this? God or someone else? This was a miracle of the Exalted God in words. Then He showed the miracle in deed that Lekhram was killed according to my prophecy. Look what a wonderful sign it is, that after becoming well-known among tens of millions of people, it was manifested in a terrible manner in a capital city like Lahore. The sign of Atham is also very clear before your eyes, as to how at first, according to the condition [in the prophecy], he reaped the advantage by fearing and trembling, and then how, according to the revelation, he was caught quickly because of concealing testimony and died.



## 4. Repentance of the venerable man of the newspaper *Chaudhveen Sadi*

In addition to other signs, there is also the following tremendously great sign which appeared recently from the Exalted God. Readers will remember that a certain venerable man, who is respected in the world in every way, being also a chief and a man of learning, had applied to me a hurtful saying, i.e. a verse of the *Masnawi* of Rumi which was published in the paper *Chaudhveen Sadi* (Fourteenth Century) in the month of June 1897. It is as follows:

“When God wishes to disgrace someone, He makes him inclined to disgrace the pure.”

Hence, because of the grief suffered by my heart, I offered prayer in regard to that venerable man, that either the Exalted God turn him towards apology and repentance or give him some warning. So God, out of His bounty and mercy, granted him guidance towards repentance and informed him by revelation that the prayer of my humble self concerning him was accepted and so also would be his pardon. Having received this revelation from God and having noticed the signs of fear, he wrote a letter of apology with much humility and meekness.

That letter, somewhat abridged, has even been published in the paper *Chaudhveen Sadi*, November 1897. However, because of that abridgement, many important matters have been omitted which provide proof of how the Exalted God accepts the prayers

of His servants, casts awe in their hearts, and manifests the signs of fear. Hence I consider it proper that I publish, with some necessary abridgements, that letter which had reached me. Another reason why this original letter of the said honourable one should be published is that I have read it out to many people and a large group has come to know of its contents, and many have even been informed about this through letters. Now when these people read the issue of the *Chaudhveen Sadi*, they are bound to wonder that what had been told to them verbally contained many points which were not in the published letter. It is also possible that some of my foolish opponents find the excuse to allege that I had added something on my own in a private letter. Hence it appears essential that this original letter should be published.

However, it should be remembered that the extent of abridgement in the letter of *Chaudhveen Sadi* is not anybody's fault. I had myself given permission for abridgement, but there has been some error in the use of that permission. Hence it is necessary to rectify it now. The object of writing all this account is that this also is a sign of God for my followers and all seekers of truth. And for the respected title holder, Sir Syed Ahmad Khan *sahib*, this is the third example for consideration as to how God, of eminent glory, accepts the prayers of His servants. The statement of the Syed *sahib* is absolutely correct that every prayer cannot be accepted, some are accepted. However I wish that the earlier writings of Syed *sahib* had been in conformity with this last writing.

It also should be remembered here that the said venerable man, whose letter is being reproduced below, is not an ordinary man. In fact, as far as I am aware, he is highly learned and among the scholars of the time. I have heard from many people that he also receives revelation, and he has also mentioned his revelation in this letter. In addition to all this, that venerable man belongs to the respected chiefs and feudal lords of the Punjab and has also held an important government post from the

British government for a long time. Since this much has also been mentioned in the issue of *Chaudhveen Sadi* regarding the rank and position of this venerable gentleman, so the same has been written here also. The letter of apology which the said venerable one wrote to me on 29th October 1897 and whose gist was published in the *Chaudhveen Sadi*, I reproduce below because of the reason mentioned above and after omitting certain sentences. It is as follows.

***Reproduced according to the original***

**“The offender of the newspaper *Chaudveen Sadi*”<sup>1</sup>**

In the name of Allah, the Beneficent, the Merciful

My master and my friend, *assalamu alaikum wa rahmat-ullah wa barakatu-hu*

A sinner, admitting his wrong doings, (through this humble letter) presents himself (so to say) at the blessed place of Qadian and pleads for your mercy.

This sinner had been granted respite from 1st July 1897 to 1st July 1898. Now he declares himself an offender against you *in the heavenly kingdom*. (At this stage it was revealed to me that just as your *prayer was accepted*, similarly, my petition and humility have been accepted and I have been granted *pardon and release* by your exalted eminence). I do not need to offer any more excuses now. However, I must submit this much that from the beginning I had been enquiring very thoughtfully about this claim of yours. My enquiry was based on *truth and sincerity*, so much so that I reached the level of 90 percent belief.

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1. The esteemed venerable gentleman had written this caption at the head of his letter. Since this heading is full of humbleness which, because of its utter humility, makes man a recipient of Divine mercy, hence I have copied this exactly as it appeared in the original letter. — *Author*.

1. Your Arya opponents belonging to your town bore witness that you had been truthful and pious since childhood.
2. Since youth, you had been constant in spending all your time in the worship of the One God, the Ever-Living. "Allah never wastes the reward of the doers of good."
3. The beauty of your exposition appears clearly to be outstanding among all the Godly scholars. In all your books there is a living spirit ("In it there is guidance and light").
4. Your mission does not lead to any disorder or rebellion against the present government (which, in view of all the circumstances, deserves obedience and gratitude). "Indeed Allah does not like mischief in the earth."

So much so that many of my kind friends with whom I always used to argue about your affairs addressed me with the ..... epithet.

Then, with all this, why did that verse of the *Masnawi* come from my lips? The reason for this was that, when I went to Lahore, I came to know through my reliable friends (with whom I used to hold discussions earlier) that you have done such things that no believer will have any hesitation in opposing your views.

1. You have claimed to be a messenger (*rasūl*) and at the same time you have also laid claim to be the last of the prophets (which words would inflict a grievous hurt on the heart of a true Muslim, as to how can someone else rightfully claim the honour of being the last prophet which had been bestowed from the court of Allah on Muhammad, the Arabian, may blessings of Allah be upon him and his community — my soul be your sacrifice, O Messenger of Allah).

2. You have said that the Turks would be destroyed and their Sultan would be killed ignominiously, and the Muslims of the

world would entreat you to appoint a sultan for them. This was a terrible prophecy foretelling destruction for the Muslim world. For, all the holy places existing since the Lord God's old and new covenants are today under the care of the Turks and their Sultan. It is inevitable and certain that in case of subjugation of the Turks these places shall be lost. This thought presents a dreadful and dangerous scene because in such an event it will become obligatory on every Muslim of the world to offer the sacrifice of his life and property to save these shrines from impure hands. What a time of catastrophe and trial shall afflict the Muslims! Either they have to bid farewell to their families, homes and dear motherland and set out towards those holy shrines, or wash their hands of that everlasting and eternal life of faith — "Our Lord, impose not on us afflictions which we have not the strength to bear, and pardon us, and grant us protection!"

This is the secret why the Muslims love the Turks, because in the latter's welfare lies their religious and worldly welfare, otherwise the Indian Muslims are under no special obligation to the Turks. Rather, we have a strong grievance that during our entire destruction of the last century (when the Indian Muslims were being annihilated by the Marhattas and the Sikhs) they did not take notice of us at all. For this our thanks are due only to the English rule whose government delivered the Muslims from this. Hence the special cause of our sympathy is only the one stated above.

This gave rise to the thought in the heart that, at the time of this utmost affliction, it would have been the duty of a true leader of the Muslims that he should have saved the community from this disaster by offering humble supplications before God. Were the Turks more sinful than the son of Noah, that instead of interceding with God on their behalf they were, on the contrary, subjected to such ridicule?

3. Further, that your exalted self has used in your books highly derogatory words about Jesus that were not worthy to be

applied to one who is exalted in the Divine court, whom God has called His spirit and word, who has been described as “worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allah)”. Then how could he be insulted and ridiculed?

My heart was full of these misgivings, and I was again busy investigating as to how far they were true, that suddenly there appeared your announcement concerning the Turkish envoy, and spontaneously the verse from *Masnawi* came out of my mouth (without any other words), at which you were grieved (and you should have been grieved).

1. As for the claim to messengership, I had been satisfied by my personal reading of *Izāla Auhām*, and further by your speech presented before the Conference of Religions at Lahore, which was spiritual and life-giving to the dead hearts, that this was merely a false accusation and slander levelled against yourself by someone.

2. Concerning the Turks I was satisfied by the very same announcement of yours (about my submission of claim). All your criticism was necessary and appropriate.

3. The accusation concerning Jesus was also found to be baseless. Whatever you have written concerning Jesus was by way of refutation, like a Muslim poet who, while confronting a Shia, writes about Hazrat Ali:

“That young man with twisted moustaches, Thoughtful about war and fray, His heart much inclined towards caliphate, But Abu Bakr came in the way.”

Even then, if your honour had not acted thus, it would have been commendable in my opinion. “Argue with them in the best manner...”

However, apart from these points, my heart trembled and a voice came from it, saying: Get up and be quick in asking forgiveness, lest you become one who fights the friends of God.

The Beneficent God is all mercy: “He has ordained mercy on Himself”. When He inflicts chastisement on the people of the world, the cause is His displeasure with His servants: “Nor do We chastise until We raise a messenger”. Your affair is with God, then who can interfere in a Divine mission? There came to mind the admonition contained in that great, last Book of God, in the story of the believer from the people of Pharaoh, namely, that one must not be so bold and take the initiative to falsify those who lay claim to Divine mission, nor should they be denied. “If he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that [punishment] which he threatens you with.”

But this did not just remain a thought in my heart. In fact, its external effect began to be felt. Some such foundations began to be laid externally of which (I seek refuge in Allah) I began to be the fulfilment (that is, the signs of fear appeared).

It is almost fourteen hundred years that these words were said by an exalted man of God regarding the people of my race. ... What then? Is it intended to make nature as “scattered motes” (I turn to thee, O Lord) that I should take no notice of hearing the same expression from the mouth of another exalted one of God?<sup>2</sup>

So these visible fears flew before my eyes while writing this letter (I shall describe these in detail some other time). However, at present, I, the guilty one, stand before you like a sinner and ask forgiveness. (I have no hesitation even to appear personally, but because of certain circumstances I deserve to be excused from actual appearance). Perhaps I might come before July 1898.

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2. *Publisher's Note:* The writer of this letter belonged to a community descended from the pre-Islamic rulers of Persia, and he is referring here to the Holy Prophet Muhammad's words of condemnation spoken against those rulers when they rejected his message. The writer says that he does not want to repeat the example of his forefathers by opposing another man of God, i.e. Hazrat Mirza.

I hope that the Divine Court will also move you to grant the judgment of conciliation, for it says: "He [Adam] forgot, and We found in him no resolve [to commit sin]". It is also a principle of the law that a crime which is not committed wilfully and intentionally deserves conciliation and pardon. "So pardon and forgive, surely Allah loves the doers of good".

I am the one who offended against you, you honour,

*(Signature of the venerable man)*

Rawalpindi, 29th October 1897.

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This is the letter of the said venerable man, which I have published after deleting certain words implying humility and disgrace. In this letter he admits that he had received revelation concerning acceptance of prayer of my humble self. Further, he also admits that he witnessed external signs of fear too which was the main cause of striking terror in his heart, and he saw the signs of acceptance of prayer. Here it is worth mentioning that whatever was conditionally stated about Deputy Atham completely resembles what was stated about this venerable man. That is to say, that just as in the prophecy of punishment of the former a condition had been included, so also was there a proviso in this latter one. The difference between these two men is this. This venerable man had the light of faith in him and the blessing of love of truth was in his nature. Hence, after seeing the signs of terror and receiving revelation from the Exalted God, he did not desire to conceal it. And with the utmost humility and lowliness that is possible for a human being, he tendered his apology after clearly writing all the facts. But Atham, as he was deprived of the light of faith and the essence of virtue, so in spite of suffering tremendous fear and terror he did not receive this blessing. And after having admitted fear, he, by way of false accusation, ascribed that fear to imaginary attacks attributed to me, which were only a scheme of his mind.



The truth is that for fifteen months, that is within the prescribed term [of the fulfilment of the prophecy], he never said that I or anyone from my followers had attacked him. If a murderous attack had been made on him from our side, then it was only right that, within the prescribed time limit, when he was attacked, he should have at once raised the alarm and informed the authorities. Even if he had been attacked just once from our side, can anyone believe that, at the time of that attack, there would have been no commotion among the Christians? Then considering that Atham made this statement after the expiry of the term, that he had been subjected to three murderous attacks at different times and places, i.e. one at Amritsar, one at Ludhiana, and one at Ferozepur, can any fair-minded person understand that in spite of these three attacks with intent to murder, Atham and his son-in-law who was an extra Assistant Commissioner [in the civil service] and all his community would have remained quiet and not asked for any remedial steps whatsoever against the attackers, and done not even the least which is to have the news published in the newspapers and caused a hue and cry, or acting very leniently at least asked for my costly bail by the authorities according to law? Will any mind believe that there were three attacks from my side and yet Atham and his community all remained silent, so much so that the news did not emerge outside? Can any sensible person accept these things, especially when a proof of my attacks would have entirely exposed my prophecies and the Christians would have gained an outstanding victory?

Hence Atham levelled these false accusations because his fear and anxiety within the prescribed term had become known to everybody. He was dying of fear. It is also possible that these signs of fear became manifest to him just as they had become manifest to the people of Jonah. In short, he took advantage of the condition in the revelation, but out of love of the material world he concealed the evidence and did not take the oath. And by not filing a suit he also made it clear that he was definitely in fear of the wrath of God Almighty and the greatness of

Islam. Consequently, after concealing the testimony he died soon, according to the second revelation. Anyhow, the case of this fortunate and blessed venerable man entirely resembles the case of Atham and throws light on it.

May the Exalted God *pardon* the fault of this venerable man and *be pleased* with him. I am pleased with him and *pardon* him. Every person belonging to our Movement ought to *pray in his favour for his betterment*. O Allah, guard him from calamities and trials; O Allah, protect him from unpleasant things; O Allah, have mercy on him, and You are the Most Merciful of the merciful ones! Amen! again, Amen!

The writer, the humble, Mirza Ghulam Ahmad,  
from Qadian, 20th November 1897 C.E.

## **5. A most important petition for the attention of the government**

As our British government treats all its subjects with equality, and its benevolence and mercy are available to every community, it is therefore our right to place before it each and every suffering and pain, and seek from it the remedy of our grievances. These days the most terrible distress that we suffer is that the Christian clergymen want in every way to dishonour our Prophet, on whom be peace and the blessings of Allah, to abuse him, to make false allegations against him, and to revile him in every way so as to torment us; and they want us to remain completely silent in response and not to have the right even to reply to their attacks. Consequently, they misrepresent any statement of ours, no matter how mild it may be, as if it were scurrilous, and complain to the authorities, despite the fact that their own language is a thousand times more abusive.

Considering that we people believe Jesus, on whom be peace, to be a true prophet of the Exalted God, and a good and righteous man, how could disrespectful words in respect of his status proceed from our pen? However, as the Christian clergymen do not believe in our Prophet, on whom be peace and the blessings of Allah, they say whatever they like about him. It was our right that we should have complained to our honourable government about their offensive statements and sought a just remedy. However, they first hurt our feelings by thousands of their painful statements and then, quite perversely,

they lodged a complaint in the court to the effect that the vituperative language and abuse originated from our side. It was on this basis that the murder case was instituted which has been dismissed by the office of Mr. Douglas, Deputy Commissioner, Gurdaspur.

For this reason, it is expedient that we inform our fair-minded government that we have not the words with which to describe the pain and offence that is being inflicted upon us by the pens and tongues of the Christian clergymen and, then in their following, by the Arya people.

It is clear that no one likes to hear even this much about his spiritual guide and prophet that he was a liar and an imposter. A self-respecting Muslim, on hearing insults over and over again, feels that he is living a life of dishonour. Then how can any believer tolerate the most vile abuses about his holy leader? At this time in British India there are many Christian clergymen whose constant occupation is merely to abuse our Prophet, Leader and Master, may peace and the blessings of Allah be upon him. Exceeding all others in hurling abuse is the Rev. Imad-ud-Din of Amritsar. In his books such as *Tahqīq-ul-Īmān* he openly abuses the Holy Prophet Muhammad, calling him deceitful, covetous of the women of others, etc. etc., and uses very strong and inflammatory language. So also the Rev. Thakar Das in *Sīrat-ul-Masīh* and *Review Barāhīn Aḥmadiyya* calls our Holy Prophet as slave to lust, illicit lover of women, cheat, highwayman, cunning, ignorant, making use of stratagems, deceitful. The Rev. Ranklin, in the pamphlet *Dāfi‘-ul-Buhtān*, has used the following words about our Holy Prophet: he was a worshipper of lust, and his companions were adulterers, deceitful and robbers. Likewise, the Rev. Rogers in *Taftīsh-ul-Islām* writes that Muhammad was a follower of lust, a complete slave of his base passions, a womaniser, cunning, blood-shedder, and liar. In the pamphlet *Nabī Ma’sūm* by the American Tract Society it is written that Muhammad was sinful, indulged in forbidden love, i.e. adultery, was cunning and a hypocrite. In the

pamphlet *Masīh al-Dajjāl*, Master Ramchandrar says about our Holy Prophet that he was a ring-leader of robbers, highwayman, thief, cheat, womaniser, imposter, follower of lust, blood-shedder, adulterer. In the *Life of Muhammad* by Washington Irving it is written that the companions of Muhammad were robbers and highwaymen, and he himself was avaricious, a liar and deceitful. In the *Andrūna Bible* by the Christian Atham it is written that Muhammad was the Antichrist and deceitful. Then he says that the end of the Muhammadans would be dreadfully terrible, i.e. they would perish soon. In the [Christian] paper *Nūr Afshān* of Ludhiana it is written that Muhammad used to receive satanic revelation and he used to commit unlawful acts, and he was a follower of his low desires, misguided, cunning, a cheat, adulterer, thief, blood-shedder, highwayman, companion of the devil, and he used to look at his daughter Fatima lustfully.

Now all these characterisations in regard to our Holy Prophet which have come from the mouths of the Christian clergymen deserve to be pondered over, and it is worthy of consideration as to what the consequences could be. Could a Muslim ever utter such words in respect of Jesus? Do there exist, in this world, words more abusive than those used by the Christian clergymen concerning that pure Prophet in whose path hundreds of millions of creatures of God offer their lives as sacrifice, and who entertain for that Prophet such true love the parallel of which it would be futile to look for in other nations? In spite of these insults, abuses and foul words, how outrageous that the Christian clergymen accuse me of using strong language! We know it for certain that it is entirely impossible that our esteemed government could approve of their technique, or approve of it after learning about it. Nor can we believe that, in future, at a time of a similar, unjustified agitation of the Christian clergymen as was demonstrated during the Clarke case, our government would prefer the clergymen over the sixty million Muslims of India and give the former some latitude. The long list of the abuses of the Christian clergymen and the Aryas

which we have been compelled to present here is solely for the purpose that it may be useful in future, and at some time the esteemed government, having examined this list, may show mercy to the oppressed followers of Islam.

We make it known to all Muslims that until now the government is unaware of these facts as to the extreme limit that the abusive language of the Christian clergymen has reached. And we know with full conviction that when the esteemed government becomes aware of such strongly vituperative language, it will undoubtedly introduce the best measures for the future.

Now I give a detailed list of books in which Christian clergymen, and similarly under their influence the Aryas among the Hindus, have heaped the worst abuses on our Holy Prophet and the religion of Islam and its honoured personalities.<sup>1</sup>

*“To quote blasphemy does not constitute blasphemy”*

## Abuses of Christians

***Dāfi‘-ul-Buhtān* by Rev. Mr. Ranklin, printed at the Mission Press, Allahabad, 1845:**

*Page. Words inflammatory and hurtful to Muslims.*

- |       |  |
|-------|--|
| 23–24 | The messenger of the Muslims had sexual intercourse with his slave-girl, and when one of his wives reproved him he took an oath and then for his sensual pleasure he broke his oath and fabricated a revelation. |
| 24    | He issued new commandments according to his base desires.  |
| 31    | It is certain that when Muhammad could not prove his prophethood in any way he circulated this false story. Is such fabrication worthy of honesty?   |
| 154   | No wonder he abrogated the Gospels because all worldly-minded  |

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1. *Publisher’s Note:* In translating the sample of abusive and scurrilous language quoted in this section of the book, we have omitted many of the examples for the sake of brevity. They can be seen in the original Urdu book.

people who are followers of lust do like this. But why grieve for them, because their end will be that they will fall under the wrath of God, that is the hell which burns with fire and brimstone.

**Pamphlet *Masīh al-Dajjāl*, by Master Ramchandar the Christian, 1873:**

In this book an attempt has been made to show that our Holy Prophet was the Antichrist.

***Sīrat-ul-Masīh wal-Muḥammad* by Rev. Thakur Das, Missionary, American Mission, 1882:**

- 6            Muhammad was sinful in his person ... he was sinful in his actions.
- 14          Personal, low, lustful desires were found excessively in Muhammad, so much so that he was always dominated by these desires.
- 15          In this respect Muhammad not only violated his own teachings but proved his selfishness.
- 31          To deceive people he concocted this strange falsehood. It shows that Muhammad used to be entrapped by the devil.

***Andrūna Bible* by Deputy Abdullah Atham:**

- 70, 75      The religion of the Pope and the religion of Muhammad are two jaws of the Dragon.
- 123–131    (The locust of the Book of Revelation and their leader are taken to mean the Prophet Muhammad and his followers.)
- 144–145    (Founder of Islam called Antichrist.)

***Muḥammad kī Tawārīkh kā Ijmāl* by Rev. William from Rewari, published by Christian Mission, Rewari, 1891:**

There is no page or line of this book which does not contain the most deeply provocative, offensive and repugnant words.

- 1–7          Leader of robbers, plunderer, thief, murderer by secret conspiracies, of deceitful character.
- 4            When, by chance, he caught sight of her [Zainab's] beauty, sinful lust fired up in his heart. To fulfil this wicked desire he arranged to get permission from heaven.
- 8            As regards a half of the ten commandments, Muhammad was grossly sinful.

***Review Barāhīn Aḥmadiyya* by Rev. Thakur Das, published by the Mission Press, Ludhiana, 1889:**

- 7            This licentious behaviour conclusively proves him to be cunning and devious.

- 9 We cannot call his claim to prophethood anything but fraud,  
cunning or delusion.
- 10 In the life of Muhammad, instead of perseverance and truth, what  
is entirely clear is opportunism and fraud.
- 22 Muhammad was an ignorant man ... why do you follow the  
ignorance of the ignorant?

***Biography of Muhammad by Washington Irving, translation of Lala  
Ralia Ram Golati, published in Lahore:***

- 167 Muhammad was infatuated with and captivated by the beauty and  
charms of Israelite women.
- 169 When he became the prophet of the sword, worldly desires and  
filth reduced his personal qualities to the base level.
- 272 In some matters, he was a follower of lust.
- 282 At the doubtful commencement of his prophethood he used to get  
help from the cunning and fraudulent preaching of his angel of  
revelation Waraqa [uncle of the wife of the Prophet].
- 284 Till the end of his life he was troubled and vexed by a particular  
kind of mental derangement and hysteria, and he died in the  
delusion and deception that he was a prophet.

***Newspaper Nūr Afshān, American Mission Press, Ludhiana:***

13 March 1896, p. 5:

(Quoting the case of a Muslim religious leader who fell in love  
with the wife of a follower and contrived to get her divorced and  
then married her, the newspaper says) This act does not surprise  
us because that religious leader was exactly following in the  
footsteps of his Prophet.

19 June 1896, p. 6:

Muhammad worshipped female beauty and was a womaniser.  
(Quoting an incident of the Holy Prophet kissing his daughter the  
newspaper says) Muhammad cunningly made up an excuse ... if  
Aishah had not caught Muhammad indulging in unlawful acts  
(according to the newspaper, this was kissing his daughter with  
lustful intent) ... these acts went beyond the normal limits and  
were full of sexual lust.

18 December 1896, p. 9:

(Counting the signs of a sinful people, such as its leaders uttering  
falsehood, committing murder, allowing pillage and robbery,  
considering adultery to be good news, etc., it is written) To sum  
up, the nation of Muhammad was created as a people who would  
commit these sins.



***Taftūsh-ul-Islām* by Rev. Rogers, 1870:**

- 22           Afterwards, not content with merely this, he invented a new man-made religion based on his own ideas and superstitions.
- 49           The Quran contains false verses and many senseless verses.
- 52           A description of the obscene and filthy teachings of the Quran and Hadith.
- 65           Muhammad's character in no way befits the office of a prophet. He was a slave of his passions, full of the spirit of revenge, and a selfish man, entirely devoted to following his base desires. The Quran is a false book, fabricated by him, which encouraged and fostered his slavishness to his desires and his lustfulness. It does not contain even one verse which says, O Muhammad, why are you so bent on low desires and selfishness, or, why do you look at Zainab with a lustful eye.
- 97           All his works are marked by imposture. In Muhammad, both bigotry and fraud are to be found ... along with a treacherous, selfish mind. In fact, his speech and his ways increased in evil with age ... His beginning and his end was the utmost worship of lust.

**Rev. Imad-ud-Din:**

This man's writings, which were published before 1874, are full of such hurtful words that Christians themselves have rebuked him. I do not give quotations from them here but only reproduce those opinions which Hindus and Christians have expressed about his book *Hidāyat-ul-Muslimīn*.

*Hindu Parkash*, Amritsar, 1874, and *Aftab*, Lahore: "Are the writings of Rev. Imad-ud-Din any less in inciting disturbances than that book which changed the harmony and amity between the Muslims and the Parsees of Bombay into animosity, and took both to the door of destruction? ... His writings ... have been written with the aim of making the Muslims disgusted with the British government."

*Shams-ul-Akhhbār*, Lucknow, under management of Rev. Craven, 15 October 1875: "*Niyāz-nama* ... does not incite hatred, like the writings of Imad-ud-Din which contain abuses. If there were to be again a mutiny like that of 1857, it would be due to the abusive and scurrilous language of his writings."

***Nabī Ma'sūm* published by the American Mission Press, Ludhiana, 1884:**

- 16           The illicit love which Muhammad indulged in with the Egyptian slave-girl named Mary.

## Abuses of Hindus and Aryas

### ***Pādāsh Islām* by Inderman Muradabadi, 1866:**

... How much further can we go on quoting this man's filthy writing? This book consists of 380 pages, and in the extracts given above up to page 50 we have omitted countless abuses.<sup>2</sup> Thus, this author has used the following epithets:

*For our God:* Cruel, absurd, tyrannical, cunning, deceitful, extremely stupid and idiotic, sender of revelation to commit adultery ...

*For the Holy Prophet Muhammad:* Worse than a beast or donkey, idol-worshipper, violator of chastity of the women and the daughters of the Muslims, adulterer beyond all limits, womaniser, no different from the devil, absorbed in following lust, foolish, liar ...

*For other prophets:* sinful, Moses and Jesus, all wrong-doers, violators of the chastity of women, shedding blood and killing unjustly ...

*For the wives of the Holy Prophet:* Adulteresses of the Prophet, more degraded than harlots, in fact harlots are better than them, Aishah had no shame ...

*For the companions of the Holy Prophet:* Looked lustfully at the wives of the Prophet ...

*For the believing women of the time of the Holy Prophet:* The wives and daughters of the Muslims took payment in the market-place to have illicit sexual relations ...

*For the four founders of jurisprudence:* Abu Hanifa pronounced it lawful to commit incest with and marry the mother. He did not consider it wrong to commit incest with the mother, sister or daughter ...

*For other respected elders of the religion of Islam:* ... The saints of the Muslims were murderers, insane, and unholy adulterers.

*For ordinary Muslims:* A Muslim is allowed to have sexual relations with anyone in order to produce offspring. They are shameless, sellers of their own daughters, and just like the people of Lot. Their words are filthy, their beliefs dirty. They are worse than wild beasts and dogs.

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2. *Publisher's Note:* The extracts referred to here, from the first 50 pages of the book mentioned, have been omitted in this translation.

***Satyārth Parkāsh* by Pandit Dayanand, 1875, from the translation published by Kishen Chand Co., Lahore:**

*For Allah:* Merciless, exceeding the devil in devilry (p. 683); deceitful, liar (p. 687); Is your God deaf that He can only hear when you call Him? (p. 712); no difference between Him and the devil (p. 706). ...

*For the Holy Prophet Muhammad:* fabricated the Quran for his own ends (p. 703); used the name of God to entice men and women with greed for his own ends, otherwise no one would have been caught in his net (p. 719); even a savage refrains from touching his daughters-in-law, how outrageous that there is no stopping the prophet from satisfying his lust (p. 742); it is a wonder that someone who plunders and robs should be called a prophet of God and religious (p. 714). ...

*Miscellaneous:* Such a teaching cannot be given by God or His messenger but only by an ignorant and selfish man (p. 697); What is the Muslim paradise but a whorehouse? (p. 711). ...

*For the Holy Quran:* Muhammad fabricated this verse of the Quran for his own ends (p. 695); It is not the word of God but the word of a fraudster (p. 715); Such obscene talk cannot be found in the writing of a decent man, let alone the word of God (p. 731). ...

***Nuskha Khabṭ Aḥmadiyya* by Lekhram of Peshawar, published 1888:**

Leaving aside the original hurtful statements of this man, we list here in summary the deeply painful words he has used about our God, our Holy Prophet, our Islam and our scripture.

*About God:* Needy, cunning, mean, schemer, deceitful, deceived (p. 68); ... God is the devil and the devil is God, He misguides (p. 255).

*About our Holy Prophet:* The most famous Arab in committing plunder and murder (p. 37); his heart was full of low desires, a slave to his base passions, he fabricated God's commandment so that he could give vent to his selfish desires and hide his vices, womaniser and false claimant of revelation (p. 41, 42); schemer, cheat, lusting after women, wicked, hypocrite, fraudster, deceiver (p. 46, 47); worst enemy of mankind (p. 48); not 'mercy to the nations' but a curse to the nations (p. 62, 63); used *zakat* as a false excuse for gaining looted property (p. 65). ...

*Miscellaneous:* Moses learnt the Oneness of God from the devil (p. 318); Islam begins and ends with the worship of lust (p. 42); Friday means the day of a wicked harlot (p. 175). ...

*About the Quran and Hadith:* Its basis is false (p. 29); its teachings are very evil, mostly full of error, and by reading it a man becomes hard-hearted

and selfish (p. 43); its teaching about paradise is meant to please the licentious and the evil-doers (p. 44); its teachings spread dark misguidance, make people malicious and heartless, and allow the greed of lust (p. 49, 50); if the Quran were to be put to an end, the continent of Asia would be free of this disease (p. 273). ...

***Takdhīb Barāhīn Aḥmadiyya* by Pandit Lekhram, Arya Musāfir,  
printed at Chashma Noor, Amritsar, 1890.  
*Sabūt Tanāsakh* by Lekhram, printed by Mufid-i ‘Am, Lahore 1895.<sup>3</sup>**

## About myself

### **Nazir Husain of Delhi, known as *Shaikh-ul-kull***

The ruling pronouncing me to be an unbeliever (*fatwā of takfīr*), published in the journal *Ishā‘at-us-Sunna*, no. 5, vol. 13, was written by this *Shaikh-ul-kull* as the one replying to the enquiry. The writer has used the following words in it about me:

“Expelled from the *Ahl-i Sunna*. His religious practice is like that of the heretical esoteric sects, etc., who are misguided. Because of his false claims and publications and heretical practices, he can be called as one *dajjāl* out of the thirty *dajjāls* whose news is given in Hadith. His followers are likewise progeny of *dajjāl*. He has fabricated a lie about God. His interpretations are heretical and corrupting [the religion]. He makes use of falsehood and concealment [of truth]. *Dajjāl*, ignorant, stupid, a follower of innovations and misguidance.” (pages 140, 141, 145, 152, 167, 180, 183, 185)

“Whatever we have said in reply to the question of the enquirer, and the ruling given regarding the Qadiani, is right. Now it is obligatory on Muslims to guard against such a lying *dajjāl*. They must not have religious relations with him as there ought to be between Muslims. They must not show him love, nor be the first to salute him with *salām*, nor invite him socially as a Muslim is invited, nor accept his social invitations, nor pray behind him, nor say his funeral prayer...”

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3. *Publisher’s Note:* As these two books use similar abusive language to the Arya books already quoted, we have not included any excerpts from them in this translation.

**Shaikh Muhammad Husain Batalvi, editor *Ishā'at-us-Sunna*, vol. 16, 1893:**

Hidden enemy of Islam. The second Musailima. *Dajjāl* of the age. Sorcerer. Astrologer. Cunning. Liar. Cheat. Accursed. Insulting and impudent. Traitor. Degraded, disgraced and condemned. Deserved to be cursed a thousand times by God, the angels and Muslims. Makes fabrications against God. Liar through and through. Unbeliever. Shameless. Deceitful. Leader of drug addicts and common criminals. Atheist. The most stupid of all in the world. His mentor is the devil, the accursed. Has the manners of sweepers, beasts and savages. Trickster. Fraudulent. His followers are wicked, of bad character, liars, adulterers, drunkards, devourers of ill-gotten gains, deceitful. He tricked the Muslims and robbed them of their property. A sign of bastardy. (pages 3, 4, 11, 12–17, 18–22, 33–37, 39–42, 43–44, 47–49, 54–63, 116–117, 118–129, 133–134, 142–150, 173)

The words quoted above have been given as a sample from just one issue of the magazine, and many other similar words contained even in just this issue have been omitted.

### **The Ghaznavi group**

Maulvi Abdul Jabbar, in signing the above-mentioned ruling (*fatwā*) on page 200, has written the following:

“The one who makes these claims is an enemy of the Messenger of God, ... one of those regarding whom the Messenger of Allah has said that in the Last Days liar *dajjāls* will be born. ... Be on your guard from such people, lest they lead you astray and into error. His followers are the eunuchs of the Hindus and the Christians.”

Ahmad Ibn Abdullah Ghaznavi writes on page 201:

“I say about the Qadiani what Ibn Taimiyya said: Just as the prophets are the best of the people, likewise the worst of the people are those who are not prophets but claim to be prophets by pretending to be like the prophets. ... He is the worst of creation, the most degraded of all men. He will be thrown into the fire.”

Abdus Samad Ibn Abdullah Ghaznavi on page 202:

“Ghulam Ahmad Qadiani is a stupid, dull-headed trouble maker, and of forged views. He is misguided and misleads others. He is a hidden apostate, nay he is more misguided than the devil who is toying with him. If he dies while holding these beliefs, his funeral prayers cannot be said, nor can he be buried in an Islamic cemetery.”

**Abdul Haq Ghaznavi in *Ishtihār Ḍarb-ul-na'āl 'alā wajh-ul-dajjāl*, dated 3 Sha'ban 1314 A.H. :**

*Dajjāl*. Heretic. Liar. Sinner. Wicked. Devil. Accursed. Without faith. Degraded. Disgraced. Wretched. Bad. Unbeliever. Eternally condemned. The collar of curse is around his neck. Struck by curses and taunts. Gives baseless interpretations. ... He should kill himself with shame. ... Utters nonsense. ... Notorious, disgraced and shamed, may Allah curse him. ... Publishes false writings. Everything he says is nonsense.

***Ta'īd Āsmānī* by Munshi Muhammad Jafar Thanaysri, 23 July 1892:**

Mirza sahib is deceitful and misleads people (p. 2). Mirza sahib has forsaken the Friday congregation and the community of Muslims; a breaker of promise, miles away from the path of the Holy Prophet (p. 13). Mirza sahib is an imposter and a false claimant (p. 23). Cunning and fraudulent (p. 24). Spendthrift, prodigal, evasive (p. 28).

***Ishtihār* by Maulvi Muhammad, Maulvi Abdullah, and Maulvi Abdul Aziz of Ludhiana, published 29 Ramadan 1308 A.H. :**

"The sum and substance of all our writings, past and present, is that this man is an apostate (*murtadd*) and it is forbidden to the followers of Islam to have any connection with him. ... Likewise, those who believe in him are also unbelievers (*kāfir*), and their marriage ties no longer remain valid. Anyone can marry their wives."

**Poem by Sa'dullah, new Muslim of Ludhiana, 23 Sha'ban 1313 A.H. :**

*Dajjāl*. Yazīd. From an abode of ill-repute. Mischief-maker. Criminal. Shameless. Most stupid. Liar. Wicked. Greedy. Liar. Unbeliever. Imposter. Heretic. Donkey of the *Dajjāl*. Devil. Speaks nonsense. Uncivilized. Polytheistic. His village is damned. His deception, cheating and sorcery is plain as daylight. His books lead to removal of faith and belief.

***But Shikin* by Muhammad Raza al-Shirazi al-Gharauwi Shi'i, printed at Qamar-ul-Hind:**

Mirza is a liar. Imposter. Talks nonsense. Destroyer. Cunning. Transgressor. Wrongdoer. Stupid. Misguided. Imbecile. What he has brought is vilification, filth and slander. His arguments are fabrications and lies. He has no evidence except that which is disgraceful and abominable. This liar will go to hell. Darkness, unbelief and transgression in the world is because of him.

**Rajinder Singh, editor and owner of the newspaper *Khālṣa Bahādur*, in the book *Khabṛ Qādiyānī ka ‘ilāj*, Guru Goband Press, Lahore, 1897:**

- 2           What a god, the Islamic god of Mirza. Being god he is a cuckold.
- 12          Guru Nanak was a servant of the Divine faith, but certainly not of the Divine faith of the Muslims, the god of whose religion gives people like Mirza the title of imam and sends obscene revelation.
- 28          Muhammad did not even then abandon the way of cunning and deceitfulness.
- 77          Islam is not a religion for attaining to God, but is a brothel for following lustful desires.
- 78          (Our Holy Prophet is severely vilified here.)
- 79          In reality, sexual misconduct and improper acts are the ways of your forefathers.
- 86          The worship of lust is in your life-blood since the time of the prophethood of Ahmad.
- 91          Muhammad sowed the seeds of the worship of lust, worship of graves, worship of the dead, worship of female captives, and oppression, and thereby he ignited the furnace of all manner of evil and wrongdoing in most countries.
- 92          All the revered personalities of the followers of Islam are described as teaching the oneness of God by word, but in practice being worshippers of lust and licentious.
- 94          Muhammad committed fornication with his female slave, then asked forgiveness. He was a follower of lust. He would leave worship of God to follow his desire for women.
- 103         Muhammad was a slave to women. The Quran contains teachings leading to the way of the devil.

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These are the abusive words and insulting and derogatory statements that the Christian clergymen and the Aryas have used in their books concerning our leader and master, the chief of Messengers and the Last of the Prophets, on whom be peace and the blessings of Allah. Most of these books have been printed and published several times in the Punjab as well as throughout India, and are always given to the students of Christian mission schools for study, and are read out in streets and market-places. Christian women appointed for preaching carry them into the homes of Muslims. It is impossible for me

to describe how much revulsion, pain and shuddering I felt in reproducing all these statements. If the court proceeding had not compelled me to include them and Dr. Clarke had not levelled the false accusation against me that I employ vituperative language against Christians, I would never have quoted in this book these poisonous words which have been written in regard to the status of the King of the truthful and the Best of the Messengers.

I regret that I had to present to the authorities these foul and offensive words only for the reason that Dr. Clarke produced before the court some ordinary and harmless words of mine and complained that “we are being attacked with such scurrilous words”. Since the worthy District Magistrate did not know how far the Christian clergymen had gone in the use of strong language, and because our reply had not been taken [in court], so he had no knowledge at all of the vituperation of the clergymen, consequently he came under the false impression that I had used the strong language. And because of this false impression he had even to issue a notice. Had our reply been taken, it would not have been possible that the worthy official would have judged our words to be harsh as compared to those of the Christian clergymen. For, harshness or mildness can only be determined by comparison. Especially in books of religious controversy, no judgment can be made about the severity or softness of a writer until the writing of the adversary has been compared. If merely the repudiation of opposing ideas is termed as harshness, I cannot think that any book of religious discussion can be found in the world which would be free of harshness under this definition. No, what constitutes abuse and severity is to refer to the sacred founder of a religion extremely disrespectfully and to make false accusations against him of depraved actions and low morals. This is the path adopted by the Christian clergymen and the Aryas. They attribute to our Holy Prophet, on whom be peace and the blessings of Allah, entirely by way of fabrication, groundless accusations [based on stories] not supported by any standard, authentic Islamic book.



The pain this inflicts on the hearts of the Muslims cannot be measured.

Besides, how can we indulge in harsh language in response to the Christian clergymen? For, just as it is incumbent on them to believe in the greatness and dignity of Jesus, on whom be peace, so also it is binding on us. We only limit the office of Divinity exclusively for the Exalted God, and in all other matters consider Jesus, on whom be peace, to be truthful and righteous and deserving every honour that is due to a true prophet. But do the Christian clergymen hold such a favourable view regarding our Prophet, on whom be peace and the blessings of Allah? Their kindest word would be that that man — I seek refuge with Allah — was an imposter and a liar. No Muslim can hear even this statement without pain and distress. To be God fearing, these people should have avoided even the use of the words imposter and liar, for the arguments they advance to raise a man to godhead, those signs and arguments are met with hundreds of times more in this perfect man. The preaching and teaching of this Holy Prophet breathed the spirit of belief in the Oneness of God in thousands of the dead. He did not depart from this world until he had converted thousands of human beings to belief in One God. He presented that God, to be believed in, Who is being shown by the laws of nature. He preached continence, piety, worship and love of God and showed thousands of heavenly signs which are being manifested till today.<sup>4</sup> But alas, due to the emotion of prejudice, the

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4. The signs and miracles of our Holy Prophet are of two kinds. Firstly, those which were manifested by his hand or saying or action or prayer, such miracles numbering about three thousand. Secondly, the miracles which are always being manifested through the followers of the Holy Prophet, and the number of such signs has reached hundreds of thousands. There has not passed any century in which such signs have not appeared. Accordingly, in the present age, the Exalted God is showing these signs through *this humble one*. From all these signs, whose continuity does not break off in any age, we know for certain that the Exalted God's greatest Prophet and most beloved is Muhammad *Muṣṭafā*, on whom be peace and the blessings of Allah. For, the followers of other prophets are in darkness, possessing only tales and stories of the past, while the Muslim

Christian clergymen paid no regard to the honour and dignity of this eminent man, and they have made use of the worst kind of shameful fabrications.

Here I also fear the criticism of some ignorant Muslims.

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community always receives from the Exalted God fresh and ever-fresh signs. Consequently, among the Muslims there are to be found plenty of spiritual men who have faith of such high level in the Exalted God as if they see Him. The other religions are not blessed with this conviction in the existence of the Exalted God. Therefore, the testimony coming forth from our heart is that only *Islam* is the true and right religion. We have seen nothing of Jesus. Had there not been the testimony of the Holy Quran, it would not have been possible for us or any investigator of truth to accept him as a true prophet. For, when all that remains in a religion is just stories and tales, the truth about its founder or leader cannot be really established by turning to those fables only. The reason is that stories dating back hundreds of years are also likely to contain fiction; in fact, this is the greater likelihood because there is more falsehood in the world than truth. Then how can those stories be accepted as true events with certain conviction? But the miracles of our Prophet, on whom be peace and the blessings of Allah, are not just in the form of stories, rather we can ourselves reach those signs by following him. Hence with the blessings of scrutiny and observation we reach the level of certain belief. How high, then, is the eminence of this perfect and exalted Prophet whose prophethood continues to show fresh proofs to those who seek. With the blessings of repeated signs we reach the high ranks with such perfection as if we see the Exalted God with our eyes. Hence only that is fit to be called a religion and only he can be called the true prophet whose truth is always visible in fresh beauty. The wise are not those who depend upon mere stories in which there is the possibility of alterations of thousands of kinds. Hundreds of persons in the world have been made into gods, and hundreds are believed on the basis of ancient fables to have possessed supernatural powers. But the fact is that only he is truly the possessor of supernatural powers, the river of whose miracles never dries up. And that man is our leader and master, the Holy Prophet, on whom be peace and the blessings of Allah. To show the signs of this perfect and holy man, the Exalted God has always sent someone in every age. In this age He has sent me, bearing the name Promised Messiah. Lo! signs are appearing from heaven and all sorts of miracles are taking place. Any seeker of truth, whether Christian or Jew or Arya, can stay with me and witness the signs. These are all the blessings of our Prophet, on whom be peace and the blessings of Allah:

*“Muhammad is the leader and lamp of both the worlds,  
Muhammad gives light to time and space,  
I call him not God for fear of God, but by God,  
He is a pointer to God for all the nations.”*

They may ask if it was necessary to reproduce in this book these filthy statements in which the Holy Prophet has been vilified so maliciously. I have already given the reply to this that, because of the notice which is included in the record of the case, it had become obligatory for me to present the real truth to our honourable government as to whether the harsh language came from me or from the Christian clergymen. Had I not corrected this misconception, how could the authorities know that it was a sheer falsehood of the Christian clergymen that the injustice and vituperation came from me. The Christian clergymen had created this as an obstacle and barrier, not only for me but for all the Muslims, so that no one in future should take a stand against them and should be afraid that his words, being construed as scurrilous, would be liable to action under the law. In other words, in this way the desire of the Christian clergymen would be fulfilled that they could inflict abuses exactly as they like but the other party could not raise its head against them even in a mild manner. Hence it was imperative that we apprise our honourable government of the true state of affairs. We know for certain that this government of ours will never show partiality to the Christian clergymen in religious matters, and having come to know that, in the controversies, excess has always been committed from the side of the Christian clergymen, it will consider as redundant and revoked that notice which was issued under a misconception.<sup>5</sup>

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5. *Publisher's Note:* In the original Urdu book, the author continues the footnote given on the last page to present a sketch of his life and an explanation of his mission and claims. That section, although arranged as a footnote appearing in the lower part of the pages, constitutes nearly one-third of the entire book. As it is really an independent study, its translation was published as a separate book in 1996 under the title *A Brief Sketch of My Life*.

## 6. The Legal Proceedings

Now I narrate the proceedings of the court in serial order, as follows.

*Translation of English Communication* <sup>1</sup>  
*In the court of the honourable A.E. Martineau,*  
*District Magistrate, District Amritsar.*

*Plaintiff:* The Empress of India.  
*Crime:* Under Section 107 Criminal Procedure Code.  
*Defendant:* Mirza Ghulam Ahmad *sahib*, resident village Qadian,  
Tehsil Batala, District Gurdaspur.

### Statement of Abdul Hameed

I am the son of Sultan Mahmud who lived in Jhelum. I came to Amritsar about 19 or 20 days ago. Mirza Ghulam Ahmad *sahib* of Qadian, District Gurdaspur, called me to his house and talked to me. He asked me to go to Dr. Clarke at Amritsar and kill him somehow or other. He knew me already but spoke to me about this affair on that particular day. I agreed that I would do just as he had asked. I did this because I am a Muslim and Dr. Clarke was a Christian. Mirza *sahib* had told me that it was permissible for a Muslim to kill a Christian. Then I went to Amritsar with this intention. I went to Dr. Clarke and said that I was first a Hindu, then I became a Muslim and now wanted to become a Christian. I also told him that I had been sent by Mirza *sahib*. Dr. Clarke sent me to the hospital where Christians live and receive education. I stayed in Amritsar for four or five days. Then Dr. Clarke sent me to another hospital which is in Beas. Yesterday Dr. Clarke asked me why I had come to Amritsar. Then I disclosed the

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1. *Publisher's Note:* The original book, being in Urdu, gives Urdu translations of any court documents that were in English, as here. We have translated that Urdu version back into English.

real truth and said that I had been sent by Mirza *sahib* to kill Dr. Clarke, but I had now changed my mind. I feel sorry and repent. I have had this statement written of my own free will. I was a follower of Mirza *sahib* for two or three months at Qadian, prior to his asking me to go to Amritsar. Before going to Qadian, I have been at Gujrat where a Christian clergyman used to teach me. He wanted to send me to Rawalpindi but Muslims took hold of me and sent me to Mirza *sahib*. My father was a farmer and a *maulvi*. He was not a follower of Mirza *sahib*. After his death, my paternal uncle Burhan-ud-Din brought me up. He lived in Jhelum and was a follower of Mirza *sahib*. I had another paternal uncle Luqman. He married my mother after the death of my father. No one was present when Mirza *sahib* instructed me to go to Amritsar. He took me to a separate room in his house and said this to me. While I was with Mirza *sahib* I only studied the Quran. Maulvi Nur-ud-Din taught me. Before that particular day when he asked me to do this job, Mirza *sahib* liked me very much. But before that he never said anything to me about the murder of Dr. Clarke. Nor did Hakim Nur-ud-Din do so. I do not know if any other man came from Qadian after me. Mirza *sahib* asked me to kill Dr. Clarke with a stone when I got an opportunity to find him alone. My paternal uncle Burhan-ud-Din was a zealous Muslim. Mirza *sahib* had told me to come to Qadian after murdering Dr. Clarke. I would be quite safe there. I am Gakhhtar by caste. I am sixteen or seventeen years old.

*Read and accepted*  
*correct.*  
1st August 1897.

*Seal:*  
True copy, Signature  
Head Clerk. Signed.

*Signature:*  
A.E. Martineau  
District Magistrate.

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*In the Court of A.E. Martineau,  
District Magistrate, District Amritsar.*

*Plaintiff:* The Empress of India.  
*Crime:* Under Section 107.  
*Defendant:* Mirza Ghulam Ahmad *sahib*, Qadian, Tehsil Batala.

**Statement of Doctor Martyn Clarke**

I am a medical missionary and live in Amritsar. On 15th July Abdul Hameed came to me and said: "I am a Brahmin of Batala. Ghulam Ahmad Qadiani made me a Muslim. I remained with him as a student for seven years, and arrived at the conclusion that he was a very bad man. Now I want to leave him and become a Christian". I admitted him. His story did not appeal to me. I started making investigations about him. I came to know that this story was absolutely false. His name was Abdul Hameed, not Abdul Majeed as he had stated. Nor was he a Brahmin of Batala. In fact, he was a born Muslim of the Jhelum area. His paternal uncle, Burhan-ud-Din Ghazi, is a well known religious fanatic. His entire family are zealous followers of Mirza Qadiani. This young man had lived in Gujrat, like those seeking the Christian religion. He stole forty Rupees of his paternal uncle and wasted them in vice. Thereupon his uncle sent him to Mirza Qadiani. I personally went to Beas. Then I enquired from him. He openly admitted before five witnesses that Mirza Ghulam Ahmad had sent him to kill me. He was looking for an opportunity to smash my head with a stone or something similar when he found me asleep or in some other condition. He wrote all these events of his own accord. I produce this written paper which he signed in the presence of eight witnesses. I have known Mirza *sahib* since the time of the debate which took place in the summer of 1893. I had taken a major part in the debate. This debate took place between him and a very important Christian Abdullah Atham who is dead. I presided over the meeting and on two occasions had acted as debater in place of Mr. Atham. Mirza *sahib* was deeply aggrieved. Afterwards he predicted the death of all those who had participated in the debate, and my contribution had been tremendous. Since then his attitude towards me has been very hostile. After the debate the centre of special attention was Mr. Atham. Four separate attempts were made to kill him. During the last two months of the period fixed for his death, a special twenty four hour police

guard was posted at Ferozepur. He had to flee from Amritsar to Anbala and from Anbala to Ferozepur, because of the attempts made on his life. These attempts have been generally attributed to Mirza *sahib*. After his death, I have been in view. In many a veiled manner I have been reminded of this prophecy in Mirza *sahib*'s books. For this the greatest effort has been the one explained by Abdul Hameed. After Lekhram's death in Lahore which everybody attributes to Mirza *sahib*, I had a special reason to believe that some sort of an attempt would be made to kill me. I had gone on leave of absence for three months. On my return, Mirza *sahib* at once came to know about my arrival and Abdul Hameed reached me. I have sufficient reasons to believe the statement of Abdul Hameed and also to believe that Mirza *sahib* intends to do harm to me. It has always been the technique of Mirza *sahib* that he predicts the death of his opponents.

*Signature:* A.E. Martineau, District Magistrate.

Read out. Accepted. *Signature:* A.E. Martineau, District Magistrate.

*Statement of Abdul Hameed:* I had myself written the sheet of paper presented by Dr. Clarke, and signed it.

Signed by Judge as above.

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*In the Court of the honourable A. E. Martineau,  
District Magistrate, Amritsar.*

*Plaintiff:* The Empress of India.

*Crime:* Under Section 107.

*To:* Mirza Ghulam Ahmad *sahib*, Qadian.

### **Order**

The statements of Abdul Hameed and Dr. Clarke indicate that Mirza Ghulam Ahmad of Qadian incited Abdul Hameed to kill Dr. Clarke, resident of Amritsar. There are reasons to believe that the said Mirza Ghulam Ahmad will commit the said breach of peace or a cognizable act which will result in breach of peace in this District. It has been requested that he should be asked to give surety for maintenance of peace. Circumstances are such as make it necessary to issue warrant of his arrest under Section 114 of the Criminal Code. Consequently

I issue the warrant for his arrest and direct him to appear here and explain why, under Section 107 of the Criminal Code, two separate sureties for maintenance of peace for one year be not taken from him, a personal surety of twenty thousand Rupees and other of twenty thousand Rupees.

*Signed:* A.E. Martineau, District Magistrate, Amritsar.  
1st August 1897.

I have stopped issuance of the warrant since the case is not in my jurisdiction. See Indian Law Report No. 11, Calcutta: 713, 12; Calcutta: 133 and 6; Allahabad: 26.

Should be sent to District Magistrate Gurdaspur for action.

*Signed:* A.E. Martineau, District Magistrate. 7th August 1897

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**True Copy  
Attested by the Court**

*Court of Captain M.W. Douglas, District Magistrate,  
District Gurdaspur*

9th August 1897

To: Mirza Ghulam Ahmad, son of Mirza Ghulam Murtaza, Caste Mughal, resident of Qadian, sub-division Batala, District Gurdaspur.

Whereas we have been informed by the honourable Magistrate, District Amritsar, and this information is supported by the statements of Dr. Martyn Clarke and Abdul Hameed recorded by the respected officer and sent to us, that you have incited Abdul Hameed to kill Dr. Martyn Clarke. Consequently there is apprehension that you are about to commit breach of the peace or about to perform an act which is likely to cause breach of the peace. Consequently you are commanded through this Order to present yourself on Tuesday 10th August 1897 during Court hours before the District Magistrate at Batala and explain the reason why you should not be required to deposit a personal surety of one thousand Rupees as penalty, with an undertaking of maintenance of public peace for a period of one year, and why a



surety document written by two sureties for Rupees one thousand per surety as penalty be not required to be deposited.

Issued today, dated 9th August 1897, under our signature and seal of the Court.

*Signed:* District Magistrate, Gurdaspur.

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**No: 4. Summons to the defendant**

Under Section 152, Collection of Criminal Procedure Code

*In the court of Captain Douglas, District Magistrate*

To: Mirza Ghulam Ahmad, son of Mirza Ghulam Murtaza, caste Mughal, resident of Qadian Mughlan, sub-division Batala, District Gurdaspur.

Your presence is essential in order to make reply to the accusation under Section 107 Criminal Procedure Code. Hence you are ordered through this document to present yourself in person or through a duly authorised attorney or as the case may be, at Batala, before the District Magistrate on 10th August 1897. Be strictly enjoined of this.

Signed: Magistrate, District Gurdaspur.

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*Copy of the statement incorporated in the record,  
in the court of the honourable Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

Attested by Court.

Seal of Court.

*Plaintiff:* Government of Her Majesty the Empress of India,  
through Dr. Martyn Clarke.

*Crime:* Section 107 of the Criminal Code.

*Defendant:* To, Mirza Ghulam Ahmad Qadiani.

### **Statement of Henry Martyn Clarke on solemn affirmation**

I have been a missionary doctor for fifteen years. I have known Mirza *sahib* since 1893. I was the originator of the religious debate which took place between Mr. Abdullah Atham and him. Mirza Ghulam Ahmad had claimed to be the leader of the Muslims. Before the debate began, we produced a book written by Maulvi Muhammad Husain Batalvi in which the leaders of the Muslims had declared that Mirza *sahib* was not a Muslim but an unbeliever and uncle of the Antichrist. I was president of the debate committee from the side of the Christians. Twice I had to participate in the debate in place of Abdullah Atham. Mirza Ghulam Ahmad had to suffer a crushing defeat. Mirza *sahib* declared that he worked miracles. We demanded healing of the blind and the lame who were brought there. But he could not do so. Then Mirza *sahib* predicted that the Christian adversary would die within fifteen months. That is to say, that whoever of the two parties was not following the truth would be thrown into hell by the punishment of death within fifteen months. I present the printed book *Jang-i-Muqaddas*. The sign ^ has been marked where Mirza *sahib* wrote this prophecy. Subsequently people had Abdullah Atham in mind. Abdullah Atham was an old man. Many persons were deputed to look after Abdullah Atham's health. Abdullah Atham was attacked many times, because of which he had to change his house. From Amritsar he went to Ludhiana and from Ludhiana to Ferozepur. During the last two months of the predicted period Abdullah Atham was granted special police protection, day and night. Out of the particular attacks one was made at Amritsar. Someone entrapped a cobra in an utensil and dropped it in the house of Abdullah Atham Christian. Although I did not see it myself yet it is true that that snake was killed and the public said so. Mr. Atham has also informed me

that it happened like this. At Ferozepur, shots were twice fired at Abdullah Atham and once the door of Abdullah Atham's bedroom was smashed.<sup>2</sup> Mirza Ghulam Ahmad is a wealthy man. He always offers to pay very large amounts of money on condition of falsification of his claims. As for example in the poster *Mi'yar-ul-Akhyar wal-Ashrar*, to quote the original, he has promised a reward of five thousand Rupees. I have come to know that he receives much money from his followers. He receives plenty of money sent through the post office. The attacks on the life of Abdullah Atham were generally attributed to Mirza *sahib*. This is how the newspapers reported. But Mirza *sahib* never contradicted them.<sup>3</sup> In fact, in a way he expressed jubilation and

2. If I really did have three attacks carried out during the prescribed term [of the prophecy], can it be imagined that Atham or his relatives, in spite of three attacks, would have remained so silent that they would have neither filed a suit, nor got the news printed in the papers, nor had me summoned for providing surety? In fact, they raised the hue and cry after the expiry of the predicted term at the time when five thousand posters were issued from our side about Atham getting frightened. This was done so that they might get some sort of an excuse. If Atham had published any writing before our poster, it should be presented. Why did Atham remain silent during the prescribed term when he was attacked? Further, why did his mouth remain sealed after the expiry of the term but before our poster? Those present know that upon just hearing the prediction he exhibited signs of fear.
3. How blatant a lie is this that there was no denial of attacks by me! I published hundreds of posters and three voluminous books only with the intention of stating that if there had been attacks attributable to me then let Atham sue me in the court or take an oath. In fact, in order to complete this very argument, a payment of four thousand Rupees was offered if he took the oath. What could be a stronger repudiation of this absurd and baseless allegation? Atham assumed silence so much so that he could not advance any proof, until he died according to my second revelation. It is strange that during the term specified in the prophecy three attacks should take place but Atham remain silent at a time when it was his duty to raise hue and cry, and even after that term he remain silent till the publication of my posters. Further, when he is repeatedly accused of having been frightened and overawed by the prophecy, then three attacks are mentioned. Still further, at the time of being called to take oath he runs away saying that it is forbidden in his religion. Nor does he go to court. Regrettably, this is the honesty of the Christian clergymen. Dr. Clarke and Waris Din etc. by taking oath in the court, solved this issue also, as to whether Atham's refusal to take oath was based on good or crooked intentions. It should also be remembered that Atham did accept that he was overawed. The point to decide was whether the fear was

declared that Abdullah Atham had become a Muslim at heart. Mirza *sahib* calls himself the Promised Messiah. His intention is that a kind of general fear be created and the claim of being the Promised Messiah should establish awe in the hearts of the people and the people should accept this claim. Mirza *sahib* stated this portion: "In the book *Jang-i-Muqaddas* the revealed words given on pages 16 and 17 are from me, and in the notification 'B' the promise of five thousand is also from me, and in the book *Shahadat-ul-Quran* the prophecies mentioned on page 188 are almost in my words". In the book *Shahadat-ul-Quran* death has been predicted in respect of three religions. Firstly, about the son-in-law of Ahmad Beg, with reference to the Muslims; secondly, about Lekhram of Peshawar, with reference to the Hindus; and thirdly, about Abdullah Atham, with reference to the Christians. With this the intention of Mirza *sahib* was to cast terror. I had been arranging for the protection of Abdullah Atham, and when the prophecy about Abdullah Atham was not fulfilled,<sup>4</sup> I publicised generally about Mirza *sahib* being false. Public meetings were held, as a result of which Muslims looked upon Mirza *sahib* with great contempt and he was much disgraced. Mirza *sahib* became strongly opposed to me. A man Maulvi Abdul Haq Ghaznavi published a poster (exhibit D) in which he wrote regarding Mirza *sahib* that he had caused the revered figures of the religion to be abused by the Aryas and others. Then Maulvi Imad-ud-Din *sahib* translated the Quran in Urdu, upon which the Maulvis asked Mirza *sahib* why he had provoked Maulvi Imad-ud-Din that he carried out the translation. In addition, a number of persons became Christians. One of them, Muhammad Yusuf Khan, who is a good, respectable man and was considered devout, religious and a champion of its cause, and had been

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because of the prophecy or because of the attacks. By not taking the oath, nor going to court and by remaining silent, Atham proved that the fear was purely because of the prophecy, otherwise the adversary cannot remain silent even on one attack, let alone three attacks. This is clear proof of the fear of the prophecy, that Atham neither lodged a suit in the court, not took an oath nor published anything during the time limit of the prophecy and prior to the publication of the poster. But what is the evidence of the three attacks of which the onus of proof lay on him?

4. What dishonesty to say that the prophecy was not fulfilled! Did the prophecy mention certain death? Was there no condition to it? How much injustice is this, that they are trying to cover the light of the sun with dust!

secretary and messenger<sup>5</sup> at the debate, became a Christian. The second man was Mir Muhammad Saeed, who was Mirza *sahib*'s<sup>6</sup> sister's husband's cousin on the maternal aunt's side. He also became a Christian and was especially associated with us. Consequently Mirza *sahib* became still more hostile to us. When Muhammad Yusuf Khan became a Christian, the Muslims asked him whether he had come to fulfil the prediction about Atham. This they had asked in private. The prediction about the son-in-law of Ahmad Beg was not fulfilled.<sup>7</sup> The prophecy for Christians about Atham was also not fulfilled.<sup>8</sup>

This resulted in decline in the prestige and income of Mirza *sahib*. His business was ruined and people began to indulge in ridicule. Now there remained only the prediction against the Hindus. Some time ago Lekhram was murdered. His death caused a general agitation in the country. The circumstances of the murder are strange. The murderer posed as a Hindu, saying that he had become a Muslim and wanted to become a Hindu again. He established his friendship and confidence with Lekhram. This event of murder took place a few weeks later. Generally this murder is more or less attributed to Mirza Ghulam Ahmad. I present a book written by Maulvi Muhammad Husain *sahib* Batalvi, exhibit 'E', where he accuses Mirza *sahib* of this murder<sup>9</sup> (I, Mirza *sahib*, have seen somewhat the book exhibit 'E'). Mirza *sahib*,

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5. This is absolutely false.
  6. This is wrong. In fact he was the wife's cousin on the maternal aunt's side.
  7. This prediction also was conditional, one part of which was fulfilled, i.e., Ahmad Beg died within the time limit. On his death, his relatives fulfilled the condition by being intensely afraid and overawed. It was imperative that events should have taken place in accordance with the condition [in the prophecy]. But it was also imperative that on hardening of the hearts the true Will of God be completed in accordance with the prophecy, as in the case of the prophecy about Atham, the condition was fulfilled and at last the penalty of death was also imposed. Thus the entire prophecy came to pass.
  8. To say that the prophecy about Atham was not fulfilled amounts to the slaying of truth. Atham proved by his word and deed that he was frightened by the effect of the prophecy. It was thus necessary that he should have benefitted by the revealed condition. Then the second revelation was that after concealing the testimony he would die soon. And he died. Now look how clearly this prophecy was fulfilled.
  9. This shows that Muhammad Husain must have told Clarke that it was I who is the murderer of Lekhram. Allah's curse be on the liars!

on 22nd March 1897, published in Zia-ul-Islam Press, Qadian, a notice which laid great stress on the point that he knew that Lekhram would be killed at 6 o'clock in the evening on 6th March 1897. But the notice was published after the incident. It was also asserted that the event was in accordance with his prophecy. (Reply of Mirza *sahib*: I had made the entire prophecy in advance. With reference to that, by way of revelation, the notice must have been issued.) The murderer will never be found. This had been stated by Mirza *sahib*.<sup>10</sup> This is well known. We think the murderer of Lekhram has also been killed. The documents that we possessed in this connection, we sent to the government. Another reason to harm us was that, ever since Mr. Abdullah Atham died, I am now the only remaining leader who was connected with that debate. Mirza *sahib* looks upon us with hatred in every way. He has adopted an absurd attitude towards us. He does not keep his pen and tongue in control. Thus Mirza *sahib* published a book *Anjam-i-Atham* which is full of all sorts of buffoonery. On page 44 of this book he has been bold enough to call us to a contest. This book is exhibit 'F'. (Mirza *sahib*: admitted that in fact the book was published by him, published on 14th September 1896.)

Mirza *sahib*: I had been informed by revelation that Dayanand would die, and this information was given in advance. Some Arya people knew it. I had informed some. I had foretold the death of Lekhram about five years before his death. I had predicted about Sir Syed Ahmad Khan that a calamity would befall him. I had prophesied about Ahmad Beg and his daughter and son-in-law. 9: No prediction was made about death of Maulvi Muhammad Husain Batalvi within 40 days or his being afflicted. *A'inah-i-Kamalat*, published 1893, page 604. 10: About Abdullah Atham. 11: Abdullah Atham *sahib* was promised a reward of one thousand Rupees conditionally (admitted). 12: Abdullah Atham *sahib* was promised a reward of two thousand Rupees. 13: *Ditto* Three thousand *Ditto*. 14: *Ditto* four thousand *Ditto*. 15: *Anjam-i-Atham* was published (admitted). 16: In *Anjam-i-Atham* Mirza *sahib* had predicted that 94 Maulvis and 68 press men would die if they did not believe in him (This was not admitted by Mirza *sahib*). 17: In this prophecy about the death of Lekhram he tells the people to engage in *mubahila*<sup>11</sup> (admitted). 18: Ganga Bishen was

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10. This is absolutely false. I never uttered such words.

challenged to a *mubahila* (admitted). 19: Maulvi Muhammad Husain Batalvi was challenged to a *mubahila* (admitted). 20: Rai Jinder Singh was challenged to a *mubahila* (admitted). 21: Prophecy about Lekhram's death (admitted). 22: About Shaikh Mehr Ali, a threat was made that if he did not take the oath of allegiance (*bai'at*), Divine chastisement would befall him (not admitted). The above mentioned prophecies (handwritten) are entered in the sheet marked 3, which has been filed in the court. After the murder of Lekhram we were secretly informed to be on guard lest Mirza *sahib* should cause harm. In a notice Mirza *sahib* had written that some part of unbelief had been obliterated and some was to be obliterated soon. My reading of these words is that the part of unbelief obliterated refers to Lekhram and what remains refers to me. Consequently I had informed the government. Notices etc. that I receive always come from Qadian although I neither subscribe nor am I connected in any way. After the debate we corresponded for some time. Subsequently we discontinued correspondence etc. with Mirza *sahib* in every way. For the last three months we have not received any poster etc. from Mirza *sahib*'s side. I think his intention thereby was that I should feel that he had lost interest in me.

On 16th July 1897 a young man come to me and asked to become a Christian. He gave his name as Abdul Majeed and said:

"I am a Brahmin by birth and my Hindu name is Ralya Ram. My father's name is Ramchand. I live at Khajoori Gate, Batala. At the age of 15 Mirza *sahib* made me a Muslim. This was seven years ago."

He had been induced by a Hindu friend to become a Muslim, and that friend had also become a Muslim at the same time.

"My friend belonged to the Arora community, and his name was Kirpa Ram. Now his name is Abdul Aziz. He sells tobacco in Batala inside Kapuri gate."

For seven years he stayed with Mirza *sahib* as a student and learnt the Quran. Recently, when the revelations concerning Mirza *sahib*'s claims turned out to be false, he was convinced that Mirza *sahib* was not a

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11. *Publisher's Note:* A *mubahila* consists of each of the opposing parties invoking "the curse of God on whoever is the liar."

prophet. He thought that Mirza *sahib* was not a good man, and was mischievous.

“I have come straight from Qadian. I publicly abused Mirza *sahib* when I set out from there. I have not brought anything with me. The lord Jesus said: Leave everything and follow me. I do not want anything, only want to get baptized, and earn my living by carrying a basket and working like a porter.”

He did not tell us of any plausible reason why he came to Amritsar, for there are missionaries in Batala and Gurdaspur also. Nor did he tell us of any appropriate reason why he had specially come to me when other missionaries are also available. He said only that he had come on being told of my residence by someone by chance. When we asked him wherefrom he had obtained the railway fare, he could not tell. Our special attention was drawn to ponder on these matters and we considered it a problem worth thinking over. It crossed my mind that his statements bore a peculiar resemblance to the statements of Lekhram's murderer. So we gave him special attention. For this purpose we talked to him. This man expressed some knowledge of the Christian religion. We asked him wherefrom he gathered that information. He said:

“There lives in Qadian a Christian of Batala who became a Muslim and lives with Mirza *sahib*. His name is Sa'yan. He had with him the Holy Gospels and used to study them. From this I became interested and inclined that way.”

I sent this young man to the hospital at Mahan Singh Gate to live with the students and receive education. We put him on cleaning bottles etc. He remained at that place for five or six days. The first noticeable thing about him was that he talked extremely ill of Mirza *sahib*. Secondly, he had a great desire to get baptized. Thirdly, without any reason and without summon he wanted to come to my residence, to go round, to have a walk and to meet. Further, although he had become a Muslim at the age of 15, he was unaware of his caste (Brahmin), and he did not know the Nanaks. He told his story differently to different people. For example, to one man he gave the name of his friend as Isar Das in place of Kirpa Ram. After the lapse of five days we sent him to our hospital at Beas. My students study there also. As soon as he reached there, he wrote a letter to Maulvi



Nur-ud-Din who is the 'angel on the right side' of Mirza *sahib*. He himself told us that he had written a letter. The purport of the letter was: "I am going to become a Christian. Stop me if you can". He himself told us about the purport also, and there is other evidence as well. The reason for writing the letter was as follows. We asked him whether it would not be better if we wrote to Mirza *sahib* saying that that person wanted to become a Christian, so that he cannot say one day that we had stolen from him. He said: "No, I shall write myself". He wrote a letter and posted it without stamps, and he wrote me a letter forbidding me to write one until the time of his baptism arrived. That letter is with us and we shall present it. Then we started making investigations about the affairs of this young boy. A man was sent to Batala for enquiries. His name is Maulvi Abdur Rahim. He found the statements of Abdul Hameed concerning Batala absolutely false, not containing even an iota of truth. Then Maulvi Abdur Rahim went straight to Mirza *sahib* at Qadian, and on reaching the house he enquired whether someone named Abdul Majeed lived there. There was a boy there, who said Yes, he did, but he abused Mirza *sahib* and departed. Then Maulvi Abdur Rahim went to Mirza *sahib*, and on being asked said that he was a Christian and enquired about Abdul Majeed. Mirza *sahib* said: "He is a liar. He is a born Muslim and his name at birth is Abdul Hameed. He is the nephew of Maulvi Burhan-ud-Din Jhelumi. He became a Christian at Rawalpindi and came here to Qadian and became a Muslim again. For some time he worked lifting baskets. He went away from here about seven or eight days ago". This period corresponds with the time he had come to my residence. At last Mirza *sahib* said: "Look after him well and give him good food and clothes. Then he will remain with you". Then we enquired from Jhelum. From there we came to know that the name of that young man was not Abdul Majeed and that his father was dead. His mother had married one of his paternal uncles. The second paternal uncle and head of the family is Maulvi Burhan-ud-Din who is well known as Maulvi Burhan-ud-Din Ghazi. They belong to the Gakhkhar tribe. Burhan-ud-Din and his entire family are very staunch Muslims. Burhan-ud-Din is one of the *Mujahideen*. I mean that he has had contacts with the *Mujahideen* who live across the border. He is very fearless, although of advanced age now. As far as is known he is certainly honest in making a living. Compared with the entire family, Burhan-ud-Din is specially devoted to Mirza *sahib*. Some facts

about the young man: owns about 4 *bigah* land and a little cash which came into the possession of his paternal uncles after his father's death. This investigation was carried out by Muhammad Yusuf Khan who was a former follower of Mirza *sahib* and possessed a mind like the *Mujahideen* himself, and was an old friend of Burhan-ud-Din. We have his letter which is being presented. (It is not necessary to present it.) This young man had never been baptised. He had come after spending a very wild and immoral life, and had stolen forty Rupees from his paternal uncle and spent them in the gratification of carnal desires. He used to spend his days and nights among the drunkards, the voluptuous and the womanisers. Then we enquired from Gujrat about his efforts to become a Christian. I had enquired myself personally. It was found that he had been a mate in the Relief Works of the District Mong of Gujrat. Daily at the time of preaching he would come to tease the Reverend or the Christians. He stayed with his sister who lived at Khiva. He said:

“One day I was reading the Gospels, then one day my brother-in-law turned me out of the house, so I came to the Reverend at Gujrat.”

The result of our investigation was that that boy was of a thoroughly bad and dubious character at Gujrat. Hence the Mission at Gujrat had expelled him because of committing fornication. In no way was he considered a Christian, but was considered to be an extremely bad Muslim. At Gujrat his friends included prostitutes and another man Miran Bakhsh, the weaver, who is a staunch and devoted follower of Mirza *sahib*. When we heard these things our suspicion about Mirza *sahib* increased still more. For he had been doing the job of carrying baskets at Qadian and at last left, hurling abuses. The real underlying intention of this was that there should be no suspicion that this young man had conspired with Mirza *sahib*. And Mirza *sahib*: When I was asked I said what was known. I have studied the principles of criminology and I know that according to this science a man who was ready to commit fornication can be easily persuaded to commit murder. Further, such people as have a desire for the maidens of Paradise and such young men as are habitual fornicators, agree to commit murder. That is to say, for such a man the thought of the maidens of Paradise is a strong inducement. If they lose their life they do not care, because they will get the maidens of Paradise. Further, we also came to know

that that young man belonged to a worthless Muslim family of Jhelum who are not at all afraid of death. If he had died as a follower of Mirza *sahib* it would have brought honour to Mirza *sahib*. If he had died as a Muslim he would have been called a martyr. If he had died in ordinary circumstances, his paternal uncles would have benefitted from the estate. Keeping these matters in view, I went to Beas and talked to this young man in the presence of witnesses. On my promise that I did not wish him harm, this boy admitted before five witnesses, and himself wrote in my presence and gave it to me (exhibit 'H'). Later this was confirmed before his honour the Deputy Commissioner, Amritsar. In addition to this confession, this young man himself told me that it was at the instance of Mirza *sahib* that he had abused him as part of a plan and come here. He also told us that the railway fare was paid by Mirza *sahib* as wages for the job of carrying baskets. Then he also told me that the letter he had sent to Maulvi Nur-ud-Din from Beas was intended to give him my address. He also said that Maulvi Nur-ud-Din had no information about this conspiracy, nor did he ever say anything in this connection. Prem Das told us that two other men were shadowing this young man. On considering that the murderer of Lekhram was not found, I thought that those two men would kill him also, after he kills me. Hence we protected the life of this young man at great expense and care. On 31st July 1897 we took him again to Amritsar and informed the District authorities. Then investigations were carried out, the proceedings of which we do not know. We fear that on the instigation of Mirza *sahib* there is possibility of breach of the peace, and we fear that he intends to hatch more plots. The prophecy that Mirza *sahib* has made about me is defamatory, and it is possible that he wants us to commit breach of the peace, so that on account of that defamation I should commit breach of the peace. I have often to make arrangements for my security. Since I am a doctor, very often I have to come across all sorts of people. If this sort of anxiety continues, peace may possibly be disturbed. I think, in future, any prediction made about any damage to me or my death, be considered breach of the peace. When a live snake was caught at Beas Abdul Hameed made many pleadings, saying "the doctor has instructed that whenever a snake is caught, it should be brought to him". I had not given any such order.

*Signature of the Judge.*

*Copy of the statement incorporated in the record,  
in the criminal court of the honourable Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

<i>Continued:</i>	<i>Judgment:</i>	<i>File No:</i>	<i>Case No:</i>
From 9th	Under	From the	3/3
Aug. 1897.	Consideration.	Department.	

The Government through Dr. Henry Martyn Clarke.	To Mirza Ghulam Ahmad, Qadiani.	Crime 107 Criminal Code.
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*Seal of the Court.* Signature of Judge. 15/8/97

**Supplementary statement of Dr. Clarke on solemn affirmation  
12th August 1897**

The prophecy made against Sultan Muhammad with reference to the Muslims was not fulfilled, nor the one against Abdullah Atham made by Mirza *sahib* with reference to the Christians.<sup>12</sup> There remained only the prophecy against Lekhram, which was meant for the Hindus. Non-fulfilment of the prophecies resulted in loss of Mirza *sahib*'s income. After the death of Lekhram, Mirza *sahib* issued a poster (exhibit 'W') in which he mentioned the murder of Lekhram (the poster was presented). Another poster was issued (exhibit 'N') from the side of Mirza *sahib*. Another poster is presented (exhibit 'O') in which Mirza *sahib* has mentioned clear writing of the prophecy about Abdullah Atham's death. On a question from the court: Abdul Hameed had sent a letter from Amritsar to someone at Qadian; it is not known who he

12. I have just written that both these prophecies have been fulfilled very clearly. The prophecy about Sultan Muhammad, i.e. the son-in-law of Ahmad Beg, covered also Ahmad Beg, his father-in-law. There was the condition of repentance in this prophecy. Accordingly Ahmad Beg persisted in arrogance and accusations of falsehood, consequently he died within the stipulated period. See how clearly the prophecy was fulfilled. As for his son-in-law, the death of Ahmad Beg descended like an earthquake on them all, and they were shaken and frightened. Consequently, God gave a lease till some other time to his son-in-law Sultan Muhammad; and Atham too, because of the condition in the revelation and because of concealment of testimony, died in accordance with my revelation. Then how unjust is it that they consider truth to be falsehood.

was. Abdul Hameed told me when he came to Amritsar that he had stayed with Mirza *sahib* for seven years after conversion from Hindu to Muslim, and had been receiving education. I am not aware whether there is ill will between Burhan-ud-Din and Luqman; Burhan-ud-Din who is the head of the family and a follower of Mirza *sahib*. In reply to the advocate of the defendant: Abdul Majeed came to meet me at my residence on 16th July 1897 at about 4 or 5 p.m. I was in my office. On my enquiry about his particulars and purpose of visit he gave his name etc. in proper order. He was with me for half an hour. Whatever he talked to me about, I have recorded it in my statement. There was no other conversation besides this. The moment Abdul Hameed came, seeing him I suspected that he was the man who had been sent by Mirza *sahib* to kill me. I did not inform anybody such as the police etc. But I asked my people to lodge him, keep an eye on him but not let him know this. Abdul Hameed did not possess any weapon or anything else. I did not tell anyone that I had a suspicion about this man that he would kill me. There were two or three people outside the room but they did not hear us. It is my duty that even if someone comes to kill me I should still preach him Christianity. Even if I suspect that he has come to commit murder, I shall preach to him. Secondly, we accommodated this young man for the reason that even if he makes trouble it would be good because they would have to bear the consequences. (Question: Don't you care for your life?) This question is irrelevant; I refuse to answer. After the conversation Abdul Hameed was taken by Jalal-ud-Din, an employee of the clinic, to the hospital because that was where our students had their lodgings. I had also asked Jalal-ud-Din to keep an eye on Abdul Hameed but not to disclose any secret to him; it was a general instruction, no special secret was meant. Abdul Hameed was kept in the hospital till the evening of 22nd July 1897, from the 16th to 22nd. He came to my residence perhaps on Monday 19th around 4 or 5 o'clock in the evening. He came of his own accord, without being called, and he was casting glances all around. I shouted at him from the verandah: "Why have you come uncalled? Go away". He did not have any stone etc. in his hand at that time. Our doctor at the hospital had told us that Abdul Hameed was suffering from venereal disease. The doctor had treated him. We have our students at Beas also, so we considered it best to send him there. Sanoon the sweeper had come from Beas. He accompanied him. He was instructed to hand over Abdul Hameed to

Prem Das along with this letter. Prem Das was instructed to teach him the Christian religion and make him do work as he was not physically weak. When he stayed at Amritsar he appeared to be a murderer from his outward appearance. Ever since he made the confession, his looks are no longer the same now. There seemed to be an impulse running through his veins and his eyes were inflamed. This did not persist after his confession. Maulvi Abdur Rahim also discovered this change in him. While he remained in the hospital and we used to see his above mentioned condition, that suspicion of ours became firm and established. When he was sent to Beas, no one was told not to divulge to him their secrets nor to keep watch over him. At Amritsar everyone was asked to enquire about his affairs, as to who he was and what his circumstances were. He used to give different accounts of his affairs. Especially Abdur Rahim had told us that it could not be ascertained as to who he was. From 22nd July 1897 to 31st July 1897 Abdul Hameed was kept at Beas. I went to Beas perhaps two or three times, but did not see him privately; I used to see him in the ordinary course. He had not made any attempt to attack me. He made the confession on the 31st July 1897. I had gone there that day specially for this purpose and asked him to speak the truth. Two or three times he called himself Ralya Ram, but later he confessed. He had confessed without any pressure, and said that he would give the information if he did not face any danger. Then on my promise that he would not suffer, he confessed. Five men were present: Prem Das, Waris Din, Abdur Rahim, Dyal Chand and another one whose name I cannot remember. Waris Din does not work under me, he is not a Christian.<sup>13</sup> This conversation with Abdul Hameed took place in the dining room of my residence at Beas, and immediately he was made to write his confession with his own pen. We supplied the paper on which he wrote with his own pen. First, another sheet was used to write the manuscript. Then it was copied on the sheet, exhibit II. As far as I know, neither I nor my associates fed him any word. This happened between 4 and 6 o'clock in the evening. It was written after 5 o'clock and before 6 o'clock. There were three other persons: a sub-postmaster, the postmaster and the telegraph clerk had been called, and were asked to enquire from that young man. They did enquire and he told them that he was writing of his own accord. This fact is true. All

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13. This is wrong. In fact, Waris Din is a Christian.

these three witnesses are Hindus. I do not know whether they are Aryas or not. We shall present Chuni Lal. All the three men had come to my residence on invitation. The confession had been written out before they came. The same day I brought him with myself by the night train and put him up at night in the hospital at Sultan Vind, i.e. at the mission compound. Guard was also placed in case he should run away. When the confession was written we took it to be all true, perfectly true. It is absolutely impossible that anyone other than Mirza *sahib* could have sent him to us. Nor did we think that someone was inducing him to make the confession. Earlier when he had talked to me, I had been of the view that Maulvi Nur-ud-Din had no concern with him. When this young man sent a letter to Maulvi Nur-ud-Din, we became a little suspicious that he also was involved, although even now we are doubtful about Nur-ud-Din's involvement. But we have no doubt even now about the statement made by Abdul Hameed concerning Mirza *sahib*, none at all. What Abdul Hameed had stated before doing the writing, i.e. before the confession, was considered false by us. That is, what he had stated about being a Hindu etc. was considered false. The remaining statements were neither considered trustworthy nor unworthy of trust. His statement about conversion from Hindu to Muslim was also considered false. We had believed that he had come from Qadian. We had believed that he had worked as a porter. We had believed that it was heard by a person that he was in Qadian. We had believed more in this that it was appropriate to enquire about his affairs. All other affairs we either considered as doubtful or we believed them. The reason for making enquiry from Qadian was to get definite information about the affairs, not for the purpose of filing a suit against Mirza *sahib*. Till 31st July 1897 I had no intention to file a suit against Mirza *sahib*. The enquiry was not instituted to prepare a law suit against Mirza *sahib*. Before 31st July 1897, on the 30th July 1897 we had come to know and were convinced that Abdul Hameed was a scoundrel, adulterer, rogue etc. On 25th July 1897 we had received information about the particulars of Abdul Hameed from Mirza *sahib*. On 30th July 1897 the particulars had been received from Jhelum. We had not believed Mirza *sahib*'s statement without further investigation. We had come to know from enquiries that Abdul Hameed had never become a Christian. He had remained with the Christians at Gujrat for more than about three months, perhaps February, March and a part of the month of April. I

did not carry out personal investigation anywhere except at Gujrat. Other people who made the enquiries are all alive. Abdul Hameed is a strong young man. I cannot say whether he is stronger than myself or not. When I had brought him to Amritsar the honourable District Magistrate took down my statement and his, confirmed the confession, and issued a warrant for surety of one thousand Rupees. We did not institute any new suit in District Gurdaspur before the honourable District Magistrate. I have not seen the letter written by Abdul Hameed to Maulvi Nur-ud-Din, before the summons were issued to the accused. It was heard from Yusuf Khan that Burhan-ud-Din was a Ghazi. Yusuf is an old friend of Burhan-ud-Din. I have never seen Burhan-ud-Din. Whatever has been stated about him was heard by me from the mouth of Yusuf Khan. I have no personal knowledge. Information about Abdul Hameed's property, cash etc. is also heresay. I had heard from the Rev. Didar Singh. We know the Gakhkhars. We do not know whether they are loyal to the government or not. The prophecy made by Mirza *sahib* about me on 31st July 1897 is given on pages 16, 17 in *Jang-e-Muqaddas*, marked 'A', and I consider myself included in the word "party". Secondly, there is prophecy of death for me on page 44 of *Anjam-i-Atham*, marked 'F'. In the first prophecy there was the limit of fifteen months which has expired. The second prophecy expires on 14th September 1897, but in another poster the date has been extended. At letter 'F' there is a prophecy specially for me and my name has been written in bold letters. In the poster, at letter 'O', the words "the life of enmity and hostility is nearing death" refer to my life. (*The witness stated of his own accord—signed.*) The poster, exhibit 'Q', was issued by me a very long time after September 1894, before the death of Mr. Abdullah Atham. When Abdullah Atham did not die, the world stood up against Miza *sahib*, saying that he was a liar. Mirza *sahib* said that Abdullah Atham did not die as he had become a Muslim at heart which was the result of fear. Then Mirza *sahib* issued posters to the effect that if he had not got frightened and had not turned towards the truth then he should come forward for a *mubahila* and take an oath. Abdullah Atham refused to take an oath because it is forbidden in the Christian religion to take an oath.<sup>14</sup> Then I issued this poster, marked 'Q', that

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14. In this suit, Dr. Clarke along with all his Christian witnesses took oath on the Gospels. Now with the same tongue he mentions Atham as saying that taking oath is forbidden in their religion. This is strange — making a



Mirza should prove that he is a Muslim by eating swine's flesh as other Muslims do not consider him a Muslim, for then it would be equivalent to his saying this to Atham.

*Cross examination by the lawyer begins.* It has been learnt from Abdul Hameed that he has three other brothers. I do not know when Abdul Hameed came to Qadian, nor even till when he remained there. On the statement of Abdur Rahim I say that he had come from Qadian. On 31st July 1897, Prem Das told me that two men were talking about him. He had told me before the confession. He had said that he had seen those two men at Beas. I myself had asked Abdul Hameed about those two persons mentioned by Prem Das. Abdul Hameed said that he had no knowledge of them. I saw the recent poster offering a reward of fifty or twenty-five thousand Rupees issued by Mirza *sahib*, but I cannot present it. I do not remember when I saw it. I do not know whom did it concern. From these posters we had come to the conclusion that he could afford to pay the money mentioned in the posters but he would not pay. I have never been to Qadian nor have I personal knowledge of his wisdom. Mir Muhammad Saeed is related to Mirza *sahib*. I do not know further details. After the conversion of Yusuf Khan to Christianity Mir Muhammad Saeed had become a Christian. Since the debate of 1893 Mirza *sahib* has been our enemy. I bear not the slightest enmity towards him. In 1894 when Muhammad Saeed came to get converted to Christianity I did not have any suspicion about him that he would kill me. Yusuf Khan also became a Christian in 1894. I did not have any suspicion about him. But other Christians and even the Muslims suspected that he had come to fulfil the prophecy about Atham. Christians had said to me that it was not good that I let him go to Atham. I did not think at all that he would kill Atham for I knew him to be a straight-forward man. Maulvi Muhammad Husain's book apart, I myself guess from the posters of Mirza *sahib* that Mirza *sahib* had a good knowledge of Lekhram's murder. I know Maulvi Muhammad Husain. He met me once or twice when the *mubahila* was held between Abdul Haq and Mirza *sahib* in 1893. I do not remember when I met him earlier. I have not seen him for the last six months. The last time I saw him was

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show of one belief and acting on another. The doctor has himself complained of abusive language and yet he offers Muslims swine to eat. Is it not abusive talk to ask a Muslim to eat swine?

in 1895. I have not seen Maulvi Muhammad Husain and Muhammad Ali during the last six months from today. Nor have I seen them at Batala on the 10th August 1897 nor on the 9th August 1897. I certainly did not see them at Batala. I know there is strong enmity between Maulvi Muhammad Husain and Mirza *sahib*. I also know that the Arya people are also opposed to Mirza *sahib*. I do not remember the name of any particular Arya of Amritsar or of anywhere else, who told me that Mirza *sahib* had killed Lekhram or arranged for him to be killed. Lala Ram Bhaj Dutt who is our lawyer and is present in the court is an Arya. We have not paid him any fee. We obtained the posters marked 'm', 'n', 'o', 'p' from Lala Ram Bhaj. Before today, before his appointment as government advocate, I also considered him to be a witness. I also know that the Muslims also are, in general, against Mirza *sahib*. (Firstly, the witness did not reply, then after consulting his lawyer whether he should reply or not, he said) My personal opinion about Mirza *sahib* is that he is a bad man, trouble-maker and dangerous. He is not good. I have come to this conclusion on the basis of the books of Mirza *sahib* himself. Mirza *sahib* has written much against the Christian religion also, which has made us unhappy. Mirza *sahib* has his followers at Amritsar also, but we do not know how many. I know Qutb-ud-Din, Yaqub the journalist, and another one from amongst the followers. It is not known whether Abdullah Atham saw the snake at Ferozepur with his own eyes or not. I did not see the gun being fired twice at Abdullah Atham. Rai Mayya Das, Extra Assistant, had mentioned it to me. As for the entry of men in the house, this also was told by Rai Mayya Das. It is not known whether any report was lodged with the police about these attacks or not, or whether any suit was filed. It was not necessary that I should have known if a suit had been filed. Abdur Rahim practises medicine and Prem Das is our preacher. Abdur Rahim has been in our service for eight or nine months and Prem Das for 13 or 14 years.

**Question:** Who had informed you secretly to beware of Mirza *sahib*. **Answer:** I am not able to answer this question. **Question:** Were you alerted by any Hindu Arya or a Muslim or a Christian or a government officer? **Answer:** I cannot answer this question either. Lekhram was opposed to the Christian religion. I have seen his writings against the Christian religion, perhaps I have seen one writing. He was a good man, although our beliefs differed. Lekhram used to attack the Christian religion. As far as I know, no Christian was

against Lekhram personally.

**Question:** Do you know that some Aryas of the sect to which Lekhram did not belong and orthodox Hindus and the Muslims were against Lekhram? **Answer:** I cannot tell. I do not read the newspapers *Akhbar-i-Aam*, *Samachar*, *Tribune*, *Pioneer*. I have seen the book *Satyarth Parkash* but have not read it. I am not aware whether suits were lodged or not against Lekhram at Delhi, Bombay, Multan, Peshawar. The prophecy about Abdullah Atham was not made at his request. Mirza *sahib* made this prophecy out of himself. I recognize the handwriting of Abdullah Atham. I cannot say whether Mirza *sahib* made prophecies against the other people on request or otherwise. I do not know the name of my real father. I have always been a Christian. I never said to Abdul Hameed: "A follower of Mirza *sahib* has come from Qadian. We shall make enquiries about you from him". (On a question from Lala Ram Bhaj, advocate for the prosecution) Other seekers of truth are also sent to the hospital. Abdul Hameed had confessed about his affairs at Jhelum before appearance in court and he had written out the confession. Maulvi Nur-ud-Din, in collaboration with Mirza *sahib*, is a party to the discussions about murder. I met Lala Ram Bhaj yesterday at 8.30 p.m., and only asked him about the progress of the case.

*Read out and accepted as correct.*

Signature of the Judge.

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*Copy of the supplementary statement of Dr. Clarke  
in the criminal case in the court  
of the honourable Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

<i>Continued:</i>	<i>Judgment:</i>	<i>File No:</i>	<i>Case No:</i>
From 9th	Under	From the	3/3
Aug. 1897.	consideration.	Department.	

The Government through Dr. Henry Martyn Clarke.	To Mirza Ghulam Ahmad, Qadiani.	Crime 107 Criminal Code.
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*Seal of the Court. Signature of Judge. 15/8/97*

**Supplementary statement of Dr. Clarke on solemn affirmation  
13th August 1897**

My father Mr. Clarke had informed me: "Be careful. Mirza *sahib* will do you harm". Yesterday I did not consider it prudent to reply.

— Dr. Clarke.

*Read out. Is correct.*

Signature of Judge.

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*Copy of statement in the criminal court  
of the honourable Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

<i>Continued:</i>	<i>Judgment:</i>	<i>File No:</i>	<i>Case No:</i>
From 9th	Under	From the	3/3
Aug. 1897.	consideration.	Department.	

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

*Seal of the Court. Signature of Judge. 15/8/97*

**Statement of Mirza Ghulam Ahmad without oath  
13th August 1897**

I never made the prophecy that Dr. Clarke would die. No word of mine was intended at all to mean that Dr. Clarke would die. About Abdullah Atham I had made a conditional prophecy that if he did not turn to the truth he would die. On Abdullah Atham's request the prophecy was made only for himself. The prophecy was not about all those associated with the debate. On Lekhram's request a prophecy was made about him also. I made it, consequently it was fulfilled.

*Read out, is correct.*

*Signature of Judge.*

*The whole statement has  
been correctly entered.*

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*Copy of statement of witness in the record  
in the court of the honourable Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

<i>Seal of the Court.</i>	<i>Signature of Judge.</i>	<i>Attested by Court.</i>
The Government through Dr. Henry Martyn Clarke, missionary Amritsar. <i>Prosecutor.</i>	To Mirza Ghulam Ahmad, resident of Qadian. <i>Defendant.</i>	Crime 107 Criminal Code.

**Statement on solemn affirmation of the prosecution witness  
Abdul Hameed, son of Sultan Mahmud, resident of Jhelum  
Caste Gakhkhar, age 17 years, Stated:**

I am now seeking Christianity. Formerly, I was a Muslim. Four months ago, I went to the Christians at Gujrat. At that time I did not know Mirza *sahib*. I was a mate at the Mong Civil Relief Works under Jan Muhammad Babu. I stayed for two or three months with the Christians at Gujrat. There the Muslims had converted me; hence I had came to Gujrat. Mirza *sahib* has many followers at Gujrat. They sent me to Qadian. When I went there, my uncle Burhan-ud-Din was not in Qadian at that time. I had been advised to go to Qadian to have my doubts removed. I was taught by Maulvi Nur-ud-Din and Mirza *sahib*. The Quran was not taught. On coming from Gujrat I stayed at Qadian for only four days. I had gone back to Jhelum and stayed in the house of uncle Luqman. I did not go to the house of Burhan-ud-Din. My paternal uncle Maulvi Burhan-ud-Din Ghazi is there, and he is a follower of Mirza *sahib*. My other paternal uncle is Luqman but he is not a follower of Mirza *sahib*. My mother married Luqman after the death of my father and has also children by him. Both of my paternal uncles brought me up. After a stay of two or three days at Jhelum I returned to Qadian. Mirza *sahib* held me very dear. One day he took me to a separate house and said: "Go to Amritsar and stone Dr. Clarke to death". I said: "Why should I do this?" Mirza *sahib* said: "If you commit this murder while in the religion of Islam you will become a chosen one". To begin with he used to teach me. Subsequently when Mirza *sahib* asked me to commit murder, he said this to me: "Now

work as a labourer for four or five days so that people think that you have been a labourer". Then he said this: "When you are going away, abuse me when you go". I departed to Amritsar and went to Doctor *sahib*, the plaintiff in this case, and said: "I have come to become a Christian." Doctor *sahib* looked after me very well and sent me to the Hospital. Mirza *sahib* had said: "First give your name as Ralya Ram, then as Abdul Majeed, saying that you acquired this name after becoming a Muslim". I stayed with Doctor *sahib* at Amritsar for about a month. First I remained at Amritsar for five or six days. Then I remained at Beas. The sheet exhibit 'H' included in the file has been written by me. I had written this out and given to Doctor *sahib* as confession. Doctor *sahib* was present at that time when I wrote it out. From Beas I had written a letter to Maulvi Nur-ud-Din *sahib* saying: "I shall become a Christian. This is the true religion. The Muslim religion is not true". Doctor *sahib* had said to me: "A follower of Mirza *sahib* has come to us. We shall ask him whether to make him a Christian or not". When I wrote the letter to Maulvi Nur-ud-Din *sahib*, Doctor *sahib* was not aware of it. I had informed other Christians. The letter to Maulvi Nur-ud-Din *sahib* was written before writing the sheet exhibit 'H'. Bhagat Ram and another clerk, whose name I do not remember, were present. They were looking on when I wrote the letter to Maulvi Nur-ud-Din *sahib*. It was about a month ago that I had left Qadian, and from Mirza *sahib* I had gone to Doctor *sahib* at Amritsar. The letter to Maulvi Nur-ud-Din was intended to apprise him that I was at Beas. When I left Qadian for Amritsar I paid 4½ *annas* as fare and at Qadian Mirza *sahib* had paid me 12 *annas* as wages for carrying baskets. I have heard about Abdullah Atham but not seen him. As for the attacks carried out on him I have no knowledge when these attacks were carried out, what were the attacks and who carried out the attacks. When I first went to Doctor *sahib* I intended to commit murder. Later I changed my mind. Luqman did not send me to Mirza *sahib* nor has he sent me to Doctor *sahib*. There is no ill feeling in our family on account of Maulvi Burhan-ud-Din becoming a follower of Mirza *sahib*. Luqman is in Jhelum at the moment. It is not known where Burhan-ud-Din is. (On a question of the prosecutor, said) By Bhagat Ram I mean Bhagat Prem Das in whose presence I had written the letter to Maulvi Nur-ud-Din. Mirza *sahib* had said to me: "When you get an opportunity, kill Doctor *sahib* (plaintiff), and come to me, then no one will kill you". On going to

Amritsar and meeting Doctor *sahib* I had changed my mind. Before going to Amritsar I had never seen Doctor *sahib*, nor was acquainted with him. (On a question from Mirza *sahib*) When I had become a follower of Mirza *sahib*, he had said to me: "Say, I place my hand on the hand of Ahmad", and said: "Ask God for forgiveness of the previous sins, and in future say the prayers, read the Quran". (Note: Mirza *sahib* says: "I do not remember whether the witness took the oath of allegiance on my hand or not".) Mirza *sahib* neither read out nor explained to me the fourth condition of the printed conditions of the oath of allegiance at the time of my taking the oath of allegiance. Exhibit 'K' was included in the file.

*Read out. Accepted correct.*

Abdul Hameed

After the statement the witness submitted that since he had stated the events plainly and clearly, he feared danger to his life. Doctor *sahib* said that he wanted to keep him safe. Accordingly the witness was permitted to stay with Doctor *sahib*.

Signature of Judge.

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*Copy of the supplementary statement in the record  
in the court of the honourable Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

<i>Continued:</i>	<i>Judgment:</i>	<i>File No:</i>	<i>Case No:</i>
From 15th	Under		3/3
Aug. 1897.	consideration.		

*Seal of the Court.* Signature of Judge. 16/8/97

The Government	To Mirza Ghulam Ahmad,	Crime 107
<i>Prosecutor.</i>	resident of Qadian.	Criminal
	<i>Defendant.</i>	Code.

**Supplementary statement of Abdul Hameed  
on solemn affirmation**

The deponent had gone to Luqman at Jhelum from Qadian only to see

him. There was no other purpose. Had stayed there for two or three days. He had obtained forty Rupees from Uncle Luqman's house on the first occasion.

*Read out. Is correct.*      Abdul Hameed.      Signature of Judge.

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*Copy of the supplementary statement of Abdul Hameed in the  
record of the criminal case  
in the court of the honourable Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

<i>Continued:</i>	<i>Judgment:</i>	<i>File No:</i>	<i>Case No:</i>
From 9th	Under	From	3/4
Aug. 1897.	consideration.	department.	

*Seal of the Court.* Signature of Judge. 15/8/97

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

### **Supplementary statement of Abdul Hameed on solemn affirmation on a question from the court**

At 2 p.m. at the time of the mid-day prayer, Mirza *sahib* had said to me: "Go and kill Mr. Clarke". Mirza *sahib* took me to the room adjacent to the mosque and said: "I am going to say something". I said: "I shall accept it with my heart and soul". That room is in the house of Mirza *sahib*. At Amritsar there is a man Qutb-ud-Din who is a follower of Mirza *sahib*. Mirza *sahib* had told me to go to him. I had gone straight to him. He has a shop of utensils at Karmonki Deorhi, Amritsar. I stayed with him for half an hour. I had said to him: "Mirza *sahib* has sent me to kill Mr. Clarke". He replied: "Alright, when you finish this job, come to me. I shall get you to Qadian." After seeing Doctor *sahib*, I went back to Qutb-ud-Din in the evening the same day and told him that I had seen Doctor *sahib*. He had given me the address and location of Doctor *sahib*'s residence. Mirza *sahib* liked me very much. He used to have himself pressed by



me. He used to say: "Do you remember what I said (murder)". I used to say: "Yes, I remember". Mirza *sahib* had said: "Mr. Clarke is kind-hearted. When you go to him he will lodge you with himself. You enquire about his daily routine. Then whenever you get an opportunity, kill him with a stone or in some other manner". My father's name is Luqman. I had it written as Sultan Mahmud by mistake. My mother had her second marriage with Sultan Mahmud. By mistake I said earlier that she was married to Luqman. Sultan Mahmud has a daughter. Luqman has another son who is my brother. We are three brothers. I have never been baptized. I had been looking for it. I did not go to Malakand with the army. I had been dismissed because I could not perform the duties. When I returned from Malakand I was not in search [of a religion], I was a Muslim. This was about two years back. Before I came to Qadian, Sultan Mahmud had been annoyed with me. He did not turn me out. From there I went to the canal. Sultan Mahmud had been annoyed because of not doing work. Burhan-ud-Din and Sultan Mahmud have religious differences. Burhan-ud-Din is a follower of Mirza *sahib*. Not so Sultan Mahmud. On this account they do not like each other. I was not at Qadian at the time of the Jubilee [of Queen Victoria]. I came later. When I went there I saw Burhan-ud-Din. Mirza *sahib* had talked to me about murder three or four times, that if I killed while in the fold of the Muslim religion I would become a chosen one, for Mr. Clarke is an opponent of the faith. All the five times when Mirza *sahib* used to come to the mosque for prayers I used to press him. He liked me. Mirza *sahib* had said: "Lift a stone weighing 20–30 pounds and hit and kill Mr. Clarke in his sleep or at some other opportunity". I had apprised Qutb-ud-Din of all these matters. He had said: "Quite right, do this job and come to me". (On a question from the court): At present Burhan-ud-Din and Sultan Mahmud are annoyed with me, for my money and property are in their possession and they do not want to give them back to me. I sent the letter to Maulvi Nur-ud-Din because Mirza *sahib* and he are one. When I was at Amritsar Hospital, I had no connection left with Qutb-ud-Din, nor did I write a letter to anybody. The letter exhibit 'G' I had written to Doctor *sahib* at Beas. (On a question from the lawyer of the defendant): Luqman died when I was six years of age. I had taken four Rupees from the house of Sultan Mahmud without his knowledge. I had informed the women of the household, and had gone to the canal. I have at home two other brothers, Muhammad Kamil and

Muhammad Alam. I did not take Muhammad Alam's jewellery. He had laid a false claim that he held my cash. It happened five or six years ago. My other brothers are in possession of my father's land. I take my share of the crop. They cultivate on my behalf. They remain displeased with me because of the property and because I am their step-brother. I have been out of Jhelum for seven months. Burhan-ud-Din's son is betrothed to Muhammad Kamil's daughter. Burhan-ud-Din also is hostile to me. Burhan-ud-Din and Sultan Mahmud belong to different mosques. I had gone to Mong Rasul before Jhelum. I stayed with Rev. Dalgie at Gujrat. At Gujrat I stayed with Rev. for three or four months. I studied the Bible there. At that time I came to like the Christian religion. Because of my character, I was not baptized, because I liked the Muslim people. The Rev. had deputed a man Allah Ditta the Christian to accompany me, and had said: "Get him a ticket for Pindi, and let him go to Pindi". I know Yusuf. I had to see him, so I used to go. Allah Ditta did not accompany me to the station. I met Amir-ud-Din, a follower of Mirza *sahib*, and he got hold of me, the deponent. He sent me to Qadian and said: "First go to Shaikh Rahmatullah at Lahore. Then go to Qadian." I had come to know him two or three days after going to Gujrat. The Christians had turned me out. They did not pay me the fare to Rawalpindi. Amir-ud-Din used to admonish me daily: "Go to Mirza *sahib*. He is a learned man". There are capable Maulvis at Jhelum and Gujrat. But I did not enquire from them about my doubts. I have been suffering from venereal disease for a month or one and a half months, because of over-eating mangoes, not because of associating with prostitutes. At Dangah I used to tell people about the principles of the Christian faith. I had gone to Qadian for the first time a month or a month and a half before the Jubilee. I had stayed there for five or six days. Then I had gone to Lahore and from there to Jhelum. On the way I had also stayed at Gujrat. I had also gone to the Reverend and said: "I have been to Mirza *sahib* at Qadian and am coming from there. He loved me". On the first occasion Mirza *sahib* had said nothing about murder. The Reverend at Gujrat had been annoyed about why I had been to Qadian. I said: "I forgot, forgive me, and lodge me". He said: "Go to your house and read the Bible". He did not lodge me. Then I went to Jhelum, for the reason that my paternal uncle was displeased at my becoming a Christian. Mirza *sahib* had removed my doubts. I had gone to reconcile the paternal uncle. Then I, who am making this statement,

went to Qadian a second time, two to four days after the Jubilee, for Mirza *sahib* had not taken the oath of allegiance the first time. Stayed there 17 or 18 days. Two days after arrival I took the oath of allegiance on the hand of Mirza *sahib*. Many persons were present. Hakim Nur-ud-Din, Hakim Fazl-ud-Din etc., about 20 to 30 persons were there. I had taken the oath of allegiance in the mosque upstairs. Some nine or ten days after administering the oath of allegiance Mirza *sahib* took me to the upstairs room in the women's section of the house. When the mid-day prayer was completed, Mirza *sahib* asked me to stay on. When all the people went away, Mirza *sahib* took me to that room through the door. At that time there was no one in the upper part of the mosque. Going inside, Mirza *sahib* made me sit down and said: "Go to Amritsar and present yourself as a Hindu. Hit Mr. Clarke with a stone and kill him." I agreed. He took me inside in case someone should come. Day after day he used to say: "Do you remember that job or not? Are you ready or not?" I used to say: "I remember and am ready". He would ask this when I used to be pressing his body. He loved me very much, like a father loves his son. He used to stroke me on my head with his hand. I used to press him all the five times. Other people also used to press him. They pressed him in the mosque. Did not press him in the bathroom. That bathroom is a place for bathing and a toilet. The upper storey room in which Mirza *sahib* took me is also used as a bathroom. The room is about 18 by 12 feet. In each corner, a place has been built to take a bath. It is not in brick and mortar, planks have been fixed.

The confession, exhibit 'H', I had written myself. No one prepared a manuscript. I wrote it once, it was not correct. Then I wrote it again in fair copy. (Note: The witness was made to copy the confession on a sheet. He made spelling mistakes in writing at three places which have been marked with X and marked with the letter H). Witness: I considered that room to be a bathroom. Before the honourable Deputy Commissioner, Amritsar, the word bathroom had not been caused to be written. After saying of the morning prayer, day had dawned a little when I had come from Qadian. The carriage probably belonged to the brother of Ismail Beg's wife. The same day I had gone to Amritsar by the railway train. I arrived there at 11 o'clock and went straight to Qutb-ud-Din, stayed with him for half an hour. I cannot tell the date. Qutb-ud-Din gave the address of Doctor *sahib*'s house. I went to his residence and met him. I had been sleeping at the Hall Bazar mosque.

I went to the residence at about three o'clock. Two men were not with me. I reached the residence in ten or twelve minutes. Doctor *sahib* was in his office. First I met the cook, then the valet. He informed the *sahib*. I was called in. A sikh was standing there on some errand. He took a letter and went away. On going in I immediately said: "I am in search of truth, I have come to become a Christian." The *sahib* asked: "From where have you come?" I said: "From Qadian". Then I gave my Hindu name as Ralya Ram and explained all the circumstances which I have already stated. But all that was false. A faint idea had come to my mind that I would not commit murder. After three or four days when I went to Beas, my intention to kill had changed. I had stayed at Amritsar for five or six days. I worked under the doctor of Amritsar Hospital and received education. I used to wash the wounds. Except for one day, Doctor *sahib* used to meet me daily. Twice I went to the residence. I, the deponent, met him in the very same office. I met him alone in the same way as on the first day. Every time Doctor *sahib* used to ask: "Who were you? From where have you come?" I had already made the statement. There was no special purpose other than learning the Bible from the *sahib*. On the first occasion the book was given to me. But on the second occasion another type of book was given to me. Doctor *sahib* had sent me to Beas for education. Doctor *sahib* had said: "Maulvi Abdur Rahim is afraid in case you should kill him. So go to Beas. Other people also say that you have come to commit murder". With the exception of Qutb-ud-Din I had not mentioned to anybody that I had come with the intention to kill. Saanwan Singh had gone to Beas along with me. He had stayed there for a week. After three or four days I had written the letter to Maulvi Nur-ud-Din. A new house was under construction. I had written the letter there, written it in the presence of Bhagat Ram. Two masons and two or three labourers were also there. I did not ask Bhagat for money or stamps to post the letter. I wrote the confession about 5.30, wrote the letter in the sitting room. It is close to the dining room. (Then said) I do not know which is the dining room. At the time of my writing the confession, the station master, the telegraph clerk and the post clerk were present. (Then said) I had written it out, was signing when they came. There were two or three other men in whose presence I had written. They were Abdur Rahim, Bhagat Ram, Shaikh Waris, and Doctor *sahib* was also present. At Beas I, the deponent, had not said to anyone that I had come to kill Doctor *sahib*. I had not said this

even to Bhagat Prem Das. Doctor *sahib* had brought me to Amritsar with himself and he had granted me pardon that I would not be harmed. Starting from Beas we had reached Amritsar the same day before sunset. At night Doctor *sahib* sent me to Sultan Pind which is at a distance of one mile from Amritsar. Waris and Prem Das and Abdur Rahim had remained with me. All of us stayed at the house of an Indian Christian. When I had come to Batala from Qadian, I had not gone to the house of Maulvi Ghulam Mustafa the printer. Mirza *sahib* had not got me turned out of Qadian on account of bad conduct. When I went first, Doctor *sahib* had greeted me with love and affection. Doctor *sahib* is stronger than myself, but when someone is sent to attack he has to perform his job. Never before in my life have I had such an intention, nor was I ever appointed to kill. When I was a Muslim I considered committing of murder an offence and a sin. But when Mirza *sahib* said “you will become a chosen one”, then there was a change in my ideas and I firmly believed that I would go to heaven. Before I met Mirza *sahib*, my personal view was that it was a sin to commit murder, although according to the Muslim religion the killing of an unbeliever brings reward. This is written in the Quran. I have read it myself. I can read the written translation when I see it. My paternal uncle had taught me. A Mulla also had taught me. I have been reading the Quran without meanings. On the 31st July 1897 I was promised pardon. Hence I had written the confession. If someone goes to kill a person and kills him then he is a criminal, otherwise not. Since the date of the writing of the confession I have been constantly living with Doctor *sahib*. Three or four days ago I had seen Maulvi Muhammad Husain in Anarkali. I had never seen him before this. I did not write any letter to Mirza *sahib*. It is written in the Bible: “Thou shalt not kill”, so my intention changed as to why I should kill such a good man as Dr. Clarke. No one from our family ever committed murder. I do not know the meaning of ‘ghazi’. At Beas Bhagat Prem Das had caught a black snake. I had killed it and brought it to Doctor *sahib*. The other snake that was caught had escaped. That is, two snakes were caught the first day, one died and the other had escaped. The third day another snake was caught. This was also killed. I wanted to take the snake only to show to the Doctor *sahib*. (On a question from the court) Bhagat Prem Das had stopped me. (Advocate) I had not known Qutb-ud-Din earlier. Mirza *sahib* had not given any letter for him. Qutb-ud-Din had said: “See the house for yourself. I

shall indicate the stone. Carry it and kill him". Doctor *sahib* had said to me: "I shall write a letter to Mirza *sahib* that this man has come to become a Christian". I had forbidden him. When I am baptized, then he should write the letter. I had been to Qadian today. Abdur Rahim and two policemen and Waris Din, and two other policemen accompanied me. (On a question from the lawyer) In the beginning also Mirza *sahib* had taken me once to that room above. I had slept at the Khair-ud-Din mosque at Amritsar, so I stayed. I was not asked, hence I had not confessed earlier. Sultan Mahmud had taught me the Quran. Paternal uncle Burhan-ud-Din had not gone to Malakand. Doctor *sahib* met me gladly both times when I met him at his residence at Amritsar. Both times I had gone of my own, I had not been called. While going to Beas I had been called. Doctor *sahib* did not come out into the verandah and rebuke me, as to why I had come without being called.

Abdul Hameed.

*Read out. is correct.*

Signature of Judge.

Signature of Judge.

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*Copy of the document in the record of the criminal case  
in the court of the honourable Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

<i>Continued:</i>	<i>Judgment:</i>	<i>File No:</i>	<i>Case No:</i>
From 9th	Pending.	From	3/4
Aug. 1897.		department.	

*Seal of the Court.* Signature of Judge. 15/8/97

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

I, Abdul Hameed, son of Sultan Mahmud, am a resident of Jhelum, at present staying at Beas. About this matter that from the village of Qadian I was sent by Mirza *sahib* of Qadian that I may cause harm to Doctor Clarke *sahib*, i.e. kill him, and regarding me, I have come for this purpose. He said this orally in the bathroom at Qadian.

Signature of Judge.

**Note:** Abdul Hameed the witness was asked to write this sheet.  
Signature, 13/8/97.

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*Copy of statement in the record  
in the court of the honourable Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

The Government.	To Mirza Ghulam Ahmad, resident of Qadian.	Crime 107 Criminal Code.
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*Seal of the Court.* Signature of Judge. 15/8/97.

10th August 1897.

### **Statement of Abdur Rahim on solemn affirmation**

Son of Jai Singh, caste Christian, resident of Amritsar at present, age 50 years. Stated:

Doctor *sahib*, the plaintiff, had deputed me to enquire into the affairs of the witness Abdul Hameed. It was about 20 days back. When I enquired at Batala, all the statements made by Abdul Hameed were found to be false. The following day I, the deponent, went to Qadian, there went straight to the house, to the room where Mirza *sahib* lived. I did not talk to anyone else. I said to him: "There was a man Ralya Ram who became a Muslim. Now he introduces himself with the name Abdul Hameed. Who is he?" Mirza *sahib* said: "He did not become Muslim from Hindu, but is a born Muslim belonging to Jhelum. He is a paternal nephew of Burhan-ud-Din. At Rawalpindi that boy was baptized. Then he became a Muslim again. He has been gone for about eight days now. If you provide him with good food and clothing, he will stay with you". Then I came down from the house, and a young man, a former Christian whose name is Saidas, and a boy said: "Abdul Hameed has gone after openly abusing Mirza *sahib*". Mirza *sahib* had also said: "Abdul Hameed also performs a porter's job, that is, carrying baskets."

*Read out to the witness. Is correct.* Signature of Judge.  
Abdur Rahim, in his own hand.

*Copy of the supplementary statement of Abdur Rahim on solemn affirmation in the criminal case in the court of the honourable Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

*Seal of the Court.* Signature of Judge. 15/8/97.

**Supplementary statement of Abdur Rahim  
on solemn affirmation**

13th August 1897.

In the beginning I was a Hindu barber. Then I became a Muslim. I remained a Muslim for 3 or 4 years. Became a Christian on 11th October 1896. Since 1st February 1897 I have been working under Doctor *sahib* at a salary of 10 Rupees. When I enquired from Mirza *sahib*, whatever Mirza *sahib* stated about Abdul Hameed appeared to be true. The statement of Abdul Hameed was found to be false. I went to Qadian on 23rd July 1897. On Sunday, after return, I had informed Doctor *sahib*. Doctor *sahib* became suspicious of the boy. He asked my opinion. I said: "I cannot give any opinion whether he should be made a Christian or not". Then the boy was sent to Beas and I accompanied Doctor *sahib* to Beas. I enquired from Abdul Hameed in the presence of Doctor *sahib*: "What you have stated does not appear to be true". He said: "It is like big words out of a small mouth". Doctor *sahib* granted him pardon, and he gave out the truth that he had come to kill Doctor *sahib*. The second or third day after reaching Amritsar on return from Qadian, I had accompanied Doctor *sahib* from Amritsar to Beas. At Beas, Doctor *sahib* and myself had enquired from the boy, perhaps in the sitting room. Waris Din, Prem Das, and another Christian were present. Then Doctor *sahib* asked him to write it. Abdul Hameed wrote in my presence. He wrote before 6 o'clock in the evening. After writing ...<sup>15</sup> and other attesting witnesses were called. Then we returned to Amritsar the same day by the 6 o'clock train. On alighting from the train Doctor *sahib* said: "Safeguard this boy". Prem Das, Waris and myself together took the

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15. This word could not be read.



boy to Sultan Vind. Doctor *sahib* had perhaps taken Abdul Hameed to his residence or perhaps not. We had taken him straight to Sultan Vind. *On a question from Court* — When the boy first came, his appearance was that of a killer. He brought food from the market and ate it.

Abdur Rahim in his own hand. *Read out. Is correct.*

Signature of the Judge.

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*Copy of the statement in the record in the court of the honourable Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government.

To Mirza Ghulam Ahmad,  
resident of Qadian.

Crime 107  
Criminal  
Code.

*Seal of the Court.* Signature of Judge. 10/8/97.

10th August 1897.

### **Statement of Prem Das on solemn affirmation**

Son of Hira, caste Christian, at present resident of Amritsar, age 40 years. Stated:

The confession, exhibit 'H', was written by Abdul Hameed in my presence. He had also written in my presence another letter to Maulvi Nur-ud-Din *sahib*. Both these letters and the confession were written at Beas. In the letter, Abdul Hameed had written to Maulvi Nur-ud-Din *sahib*: "The Muslim religion is false and the Christian religion is true. I am going to become a Christian. At present I am at Beas. If you want to make me understand now, come and do so". He asked me for money to obtain the stamps. I had said: "If you like Maulvi *sahib* so much, send him a postage-due letter". He did so. No reply to the letter came. Doctor *sahib* had gone to Beas. In his presence Abdul Hameed had said that firstly he was a Brahmin, his name was Ralya Ram. Then he became a Muslim. Now he was a Muslim and the name was Abdul Hameed. Eight days after the arrival of Abdul Hameed, I had gone to distribute the paper *Masihee Din* in the train. When I returned there was a man near the pit, and another was at some

distance. One of them asked me: "Where are you going?" I said that I was going home. He asked: "Is there a boy Abdul Hameed with you?" I said, Yes. That man said: "That boy was Hindu formerly. His name is Ralya Ram. His people live at Batala. First he broke faith by becoming a Muslim. Now he has come to become a Christian". I said: "There was darkness in his heart. It will disappear and he will not trouble you any more". Then those two men stayed there and I went to my hospital. They were respectable men. I cannot say positively whether they were Hindu or Muslim. They had shaven faces, speaking Punjabi, not the Frontier language. I never saw those two men again. That man had mentioned to the station master also that that boy was of the Hindus. The station master had told me. I had talked to Abdul Hameed about these two men, and asked whether they belong to his village or what? He had not made any reply to me.

Prem Das.

*Read out. Is correct.*

Signature of the Judge.

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The testimony of the prosecution is completed. The lawyer for the defendant is to come the day after tomorrow. He must present his case the day after tomorrow.

Signature of the Judge.

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*Copy of the statement of Prem Das  
in the record of the criminal case in the court of the honourable  
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government  
through Dr. Henry  
Martyn Clarke.

To Mirza Ghulam Ahmad,  
Qadiani.

Crime 107  
Criminal  
Code.

*Seal of the Court.* Signature of Judge. 15/8/97.

**Statement of Prem Das on solemn affirmation  
on 13th August 1897**

I have been a Christian for more or less 16 years. I have been under Doctor *sahib* for 12 or 13 years. At present I am posted at Beas. Abdul Hameed was sent to me on 21st or 22nd July 1897. Doctor *sahib* had written in the letter: "Teach this dear boy the Christian faith. Make him work. He can lift baskets. He is not delicate." Till 31st July 1897 when the confession was written, Abdul Hameed had not said that he had come to kill Dr. Clarke. At Beas, a new room is under construction for Doctor *sahib*. There, Abdul Hameed had written a letter to Maulvi Nur-ud-Din in the presence of Yusuf Khan and myself. There had been no suspicion in my mind about Abdul Hameed till 31st July 1897. In fact, two men had said concerning him that the boy belonged to the Hindus. I have sympathy for him. Two snakes had been caught one day.

Prem Das in his own hand.

*Read out. Is correct.*

(Signature of the Judge.)

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*Copy of the statement of the prosecution witness  
in the criminal case in the court of the honourable  
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

*Seal of the Court.* Signature of Judge. 15/8/97.

**Statement of Maulvi Nur-ud-Din, prosecution witness,  
on solemn affirmation, 30th August 1897**

Son of Ghulum Rasul, resident of Bherah, District Shahpur, Tribe Quraishi, age 50 years. Stated:

I have been a follower of Mirza *sahib* for a very long time, for years. I have never received the title of the angel of the right hand, nor of *khalifa*. I am not called the most venerable of all. Abdul Hameed

does not belong to our clan. We are Quraishis and Abdul Hameed is a Gakhkhar. There is no connection. I did not receive any postage-due letter from Abdul Hameed. I take three types of postage-due letters: Those coming from home; or if someone posts with stamps but it becomes postage-due by mistake then I pay its charge; or I honour postage-due letters of book parcels. The other postage-due letters I return. I am acquainted with Abdul Hameed. He came to Qadian twice and had said to me: "Arrange for me to take the oath of allegiance to Mirza *sahib*." I made a submission to Mirza *sahib*. He said: "I do not administer the oath of allegiance so readily, nor do I like such an oath where the affairs of the person taking the oath of allegiance are not fully known". Abdul Hameed stayed for two or three days and went away. I do not remember when he came. I do not know after how much time he came again, but it was not after a long time. As for the second time I do not remember how many days he stayed. Mirza *sahib* dealt with Abdul Hameed neither strictly nor with love. Once Mirza *sahib* said: "Do not let strangers stay for long when it is not known how decent they are." I do not know whether there is a follower of Mirza *sahib* in Bengal or not. There are two followers at Hyderabad, one at Bombay, none at Karachi, none at Kabul, none at Lucknow, one at Delhi. There are followers in the Punjab. I do not remember their number. Mirza *sahib* writes books. Some of his followers take away the books free, some pay the price and also make a donation. I think Mirza *sahib* can pay a reward up to 10,000 Rupees. As long as Yusuf Khan stayed at Qadian he stayed away from us. But we did not find anything wrong with him. Mirza *sahib* did not pay the fare to Abdul Hameed. He had instructed to turn him out. He does not let useless people stay. As far as I know and remember I had given him 2 *annas*. Mirza *sahib* did not give him anything. I did not myself see Abdul Hameed working in the press. I had heard that he used to work. As for abuses, I had heard that he had abused Mirza *sahib*. He had not abused Mirza *sahib* in my presence. I cannot say about Abdul Hameed whether or not he was there on the day of the Jubilee. Burhan-ud-Din had come at the time of the Jubilee. He had told me: "This boy is not good. You will get trouble from him", that is, he will harm you. I do not know who had asked Abdul Hameed to go away. I had not said this.

*On a question from the lawyer of the defendant:* When Abdul Hameed first came to Qadian I got acquainted with him. He stayed

where the common people, visitors or beggars etc. stay. The place is at a distance of a hundred yards from the house of Mirza *sahib*. Mirza *sahib* does not go there. I have been staying with Mirza *sahib* continuously for four years. He lives in privacy. He comes out only five times for the prayers and sometimes goes out for fresh air. He comes out at the times of the morning, midday, afternoon, sunset and night prayers. There is public gathering then. Everybody is present there. Nobody goes inside the house of Mirza *sahib*. I have never been there myself. Mirza *sahib* had given a general order that with the exception of sincere persons, other strangers should be turned out. When Burhan-ud-Din had said "this boy is not good" I had not talked to Mirza *sahib* about this. On the contrary, I had told Burhan-ud-Din: "The wicked improve. Why do you think so badly of him?" He had said: "I have more experience of him". Abdul Hameed never attended my lessons. He did not meet Mirza *sahib* at all. He suffers from venereal disease. I had treated him. When he came to Qadian again, I was at the same place. He was turned out after his second visit. Perhaps Burhan-ud-Din was not at that place at that time. This is highly probable. As for the expulsion of Muhammad Yusuf, I have just heard it said that he was expelled. Actually he had gone himself. The writing, exhibit 'F', page 44 is about truth and falsehood, that anyone who does not follow truth will be destroyed by God, whoever he may be. This includes Mirza *sahib* also. This writing is not a prophecy. Whoever he may be, the end of the wicked and the liar is not good. The word at the end of the writing is 'lie', not 'liar'. I know Muhammad Saeed who has become a Christian. He had been expelled from Qadian by Mirza *sahib*. Yusuf Khan and Muhammad Saeed used to live together at one place. They did not leave Qadian together. They had left separately. I do not know where the bathroom inside the house is situated. The mosque has a public bathroom. (On a question from the advocate): Mirza *sahib* has no closet inside the mosque. (On a question from the Court) Oath of allegiance was not taken from Abdul Hameed. I had not made him read any of the conditions of allegiance. (Exhibit 'H').

Nur-ud-Din.

*Read out. Is correct.* Nur-ud-Din.

Signature of the Judge.

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*Copy of the statement of the prosecution witness  
in the criminal case in the court of the honourable  
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

*Seal of the Court.* Signature of Judge. 15/8/97.

### **Statement of Shaikh Rahmatullah on solemn affirmation**

13th August 1897.

Son of Shaikh Abdul Karim, caste Shaikh, resident of Gujrat, at present Lahore. Age 40 years. Stated:

I am a merchant. I have been a follower of Mirza *sahib* for about six years. I do not know the number of followers. I had seen Abdul Hameed perhaps in the month of May in the city of Lahore. He had come to my shop. He had not been sent to me by the Muslims of Gujrat. Amir-ud-Din had not sent him to me. I do not remember the exact date. He had said to me: "I am the paternal nephew of Burhan-ud-Din. I had become a Christian, but now my belief has changed. I want to become a Muslim." I had heard earlier also that a paternal nephew of Burhan-ud-Din was a Christian. I do not know who had said this. He had stayed for two or three days at my house for men. He made up his mind to go to Qadian and asked me for the fare. I had given him 8 *annas* cash. I did not receive any information that he had reached there. I had come to know from some visitor that he had reached there. He returned four or five days later, but I was not there. My men said: "He had come and has gone to Jhelum". I did not see him subsequently. I usually go to Qadian. By the grace of God, I am wealthy. I pay 153 Rupees tax. At Qadian I stay at the guest house which is separate from Mirza *sahib's* house. Mirza *sahib* does not have a private meeting room, he meets the ordinary people, the general public, in the mosque. I am not aware of any special place where he holds consultations. If it is within my power and money is needed for the sake of Islam then I am ready to give help to Mirza *sahib*. I had gone to Gujrat between 16th and 22nd July 1897. I cannot say by what name Abdul Hameed had made himself known to me. I know Yusuf Khan. He never led prayers in my presence nor is he fit to be

appointed to lead prayers.

(On a question of the lawyer of the defendant) I know Abdul Hameed to be a rogue. He had said to me: "I have some doubts [on religious matters]. To remove them I am going to Qadian". There is a bathroom adjacent to the mosque. It is for urinating and bathing. There is no place for sitting there. There is no closet. During a period of six years I never got an opportunity to meet Mirza *sahib* in privacy inside the house. If sometimes on the occasion of a gathering, three or four hundred people assemble, then the female section is vacated and all persons assemble there. Otherwise no one goes there. He does not meet any one except at the times of the five prayers.

*Question:* Did Mr. Clarke send [horse-drawn] carts to Qadian at night? *Answer:* The said gentleman had sent three carts. *Question:* Do you know Girdhari Lal the Arya? *Answer:* I have seen him; there is no personal acquaintance. I had gone to Qadian at night. Abdul Hameed has gone to Qadian in the morning. I know Ganga Ram. He was a teacher at Qadian. He also has gone to Qadian along with Abdul Hameed. I know Ganga Ram is an Arya. *On a question from the advocate:* The bathroom has a door which can be closed. There is a storey above it. It is an open courtyard, and is commonly used for prayers. Mirza *sahib* also comes here. From the mosque a door leads to Mirza *sahib*'s house, and another from the stairs.

Signature in English.

*Read out. Is correct.*

Signature of the Judge.

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*Copy of the statement of the prosecution witness  
in the criminal case in the court of the honourable  
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government  
through Dr. Henry  
Martyn Clarke.

To Mirza Ghulam Ahmad,  
Qadiani.

Crime 107  
Criminal  
Code.

**Maulvi Muhammad Husain, prosecution witness  
on solemn affirmation**

13th August 1897.

Son of Rahim Bakhsh, caste Shaikh, resident of Batala, age 56 years.  
Stated:

I have known Mirza *sahib* for a long time. He has made many prophecies, twenty to twenty-five prophecies. The writing at the end of page 44 of *Anjam-e-Atham*, that God would root out falsehood means that falsehood would perish. I do not construe from this writing that there is some special personal enmity of Mirza *sahib* with Mr. Clarke. The debate is religious. I do not agree with Mirza *sahib* on religious matters. In this connection he has sown discord among the Muslims and Christians etc., so that they are going after each other's blood. This is the result of his teaching. He is a trouble-maker. I am aware of the religious feelings of the Muslims. If Mr. Clarke dies, Mirza *sahib* will be greatly honoured among his followers and it will prove his complicity. Abdullah Atham died after the [appointed] period, while Mirza *sahib* has written in *Anjam-e-Atham* that he died according to his prophecy. I, the deponent, met Mr. Clarke in 1895. Never met him again afterwards. In fact I have a grievance against him and feel sorry that I had met him for a special purpose but he did not show sympathy. He has never met my brother. I have written an 80 page book about the murder of Lekhram. The gist of it is that on Mirza *sahib* lies the responsibility of giving information about the murder of Lekhram. For, according to him, God gives him information about everything; why does He not tell the whereabouts of the murderer? With the exception of the prophecy on page 44, marked 'F', Mirza *sahib* has not made any prophecy about Mr. Clarke. *Question:* I belong to the Ahl-e-Hadith who used to be erroneously called Wahhabi earlier. (Are the Muslims of other schools of thought, i.e. Hanafi, Shia, etc., against the Ahl-e-Hadith? The court did not allow this question.) My meaning of "after each other's blood" is that the people who are against Mirza *sahib* should be butchered by his followers, i.e. considered fit to be butchered. This is his teaching.

The witness presented page 601 of the book *A'ina Kamalat Islam* and stated:

On page 600 the question marked with the letter 'S' has been



written by me and the answer at letter 'R' is from Mirza *sahib*. I had written the review on *Barahin Ahmadiyya*, page 176 to 188 at letter 'T'. At that time the affairs of Mirza *sahib* were favourable and I had written accordingly. I had written that Mirza *sahib*'s father had helped during the mutiny. In the book *Isha'at-us-Sunnah*, volume 13 at letter 'U', I had given the judgment of unbelief [*fatwa kufr*] about Mirza *sahib*. I do not consider Mirza *sahib* a Muslim. He is an atheist. Maulvi Ghulam Qadir Hanafi does not call me a trouble-maker nor does he call the Ahl-e-Hadith as unbelievers. There are disputes among the people due to our writings and teachings also, but not of the type that would lead to blood-shedding. There have been court cases also. I have written an article in support of and in sympathy with the Sultan of Turkey. Mirza *sahib* has written against the Sultan of Turkey.

(At this stage, we reproduce below the note given by the court in English.)

"I consider sufficient evidence has been recorded regarding the hostility of the witness to the Mirza and there is no necessity to stray further from the main lines of the case."

*Remaining statement of the witness:*

Whatever I have said about the murder of Lekhram, that the murder has been committed by the conspiracy of Mirza *sahib*, has been deduced from the writings of Mirza *sahib* himself. (Said again) Mirza *sahib* is responsible for this murder. I do not call him a murderer. Nor is there a conspiracy. He is responsible from his own writings to point out [the murderer]. The number of followers of Mirza *sahib*, according to a list, is about 313 or close to it.

*Question:* Excepting these followers, are the other Muslims in India against Mirza *sahib*? (The court did not allow this question.) I saw Abdul Hameed on 8th or 9th August 1897. A Christian was taking him along with himself. At Batala I did not go to the residence of Dr. Clarke. Prophecy or no prophecy, Mirza *sahib* will derive benefit from the death of Mr. Clarke. My death will also bring benefit to Mirza *sahib*. I am very much against Christianity.

Written by the hand of Muhammad Husain.

*Read out. Accepted correct.*

Signature of the Judge.

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*Copy of the statement of Prabh Dyal, prosecution witness,  
in the record of the criminal case in the court of the honourable  
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

*Seal of the Court.* Signature of Judge.

### **Prabh Dyal prosecution witness on solemn affirmation**

13th August 1897.

Son of Ram Chand, caste Brahmin, resident of Qadian, age 50 years, stated:

I have a sweets shop. He used to buy sweets from my shop. I do not remember the dates he had bought sweets. About a month ago I had seen him there, I do not know anything else. At that time he wore different clothes, red turban on head, feet in shoes, he had also worn a *pyjama* [loose trousers]. He used to remove [upper] garments and worked bare [backed] at lifting of baskets. I consider Mirza *sahib* a chief. He owns a mansion, houses, land. (On question from the lawyer of the defendant) Hindu people also think well of him. Today the policeman has brought me.

Prabh Dyal.

*Read out. Is correct.*

Signature of the Judge.

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*Copy of the statement of Abdul Hameed  
in the criminal case in the court of the honourable  
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

<i>Continued:</i>	<i>Judgment:</i>	<i>Case No:</i>	<i>File No:</i>
From 9th	Pending.	3/3	From
Aug. 1897.			department.

*Seal of the Court.* Signature of Judge. 21/8/97

The Government through Dr. Henry Martyn Clarke.	To Mirza Ghulam Ahmad, Qadiani.	Crime 107 Criminal Code.
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*The following statement has been translated from English writing, on the basis of the statement made by Abdul Hameed before the District Superintendent of Police. Abdul Hameed was again called to testify as a prosecution witness. His statement was recorded.*

**Statement of witness Abdul Hameed on solemn affirmation,  
20th August 1897 on question from Court:**

I had made a statement at Batala before the Police Captain. The officer incharge of a police station took me to the Captain. I do not know the name. At that time I was at Anarkali (Batala). We were three persons in the carriage: myself, the officer incharge of the police station and the driver. At that time I was in the custody of Waris Din the Christian, Bhagat Prem Das and two police constables. The officer incharge police station had taken me straight to the Captain. First of all I had gone to Nur-ud-Din the Christian at Hall gate, Amritsar. After coming from Qadian the deponent had stayed for two days at Ghulam Mustafa printing press. I had stayed there in connection with service at the printing press. But no work was available there. Then I went to Nur-ud-Din at Amritsar. Nur-ud-Din had given me a letter addressed to the Rev. Grey. I had gone to Nur-ud-Din as a seeker of Christianity. I had certainly not gone to Qutb-ud-Din. My earlier statement that I had gone to him was not true. The deponent is not even acquainted with him. I had submitted to the Rev. Grey to make me a Christian. He sent me back to Nur-ud-Din and said: "Bear your own expenses,

then we shall teach you Christianity". I accepted this condition and went back to Nur-ud-Din. He said to me: "Go to Dr. Clarke. He will give you food, and also teach you Christianity". I went to Doctor *sahib* and told him that I had become a Muslim from a Hindu. I had said this to Nur-ud-Din also. Also I said that I had come from Qadian. Doctor *sahib* said: "All right. I shall find out". I said: "Find out after I am baptized". Then Doctor *sahib* sent me to the Hospital. The Christian Abdur Rahim was there. He inquired from me. I told him also that I had come from Qadian. The second or third day he took me to Doctor *sahib*'s residence. I had been called by Doctor *sahib*. Doctor *sahib* said: "Maulvi Abdur Rahim says that you have come to commit murder". I said: "No". Doctor *sahib* said: "He is a child. How can he do such a thing?" Then I was sent to Beas. Abdur Rahim said this to me two or three times: "I have come to know for what purpose you have come". I said: "I have come only to become a Christian, and not for any other purpose". Then I went to Beas. After two days Abdur Rahim came there. He came at 4 o'clock in the day. He met me at the hospital where I was studying. He said to me: "Tell me how you have come, for we have found out. Tell the truth or we shall hand you over to the Captain of Police". I said: "I have come to become a Christian. There is no other purpose". He said: "You have come to commit murder", but he did not say to murder whom. Then he went away. On the second or third day Doctor *sahib* came along with Yusuf Khan and another oldish man. Doctor *sahib* photographed me and went to Amritsar. At that time other servants were also photographed. Till that time Doctor *sahib* did not mention anything to me. Two days later came a telegram that Doctor *sahib* has called me to Amritsar. A snake was killed, Bhagat Prem Das had killed it. He said to me: "Take this dead snake with you. Show it to *sahib*". From the station Muhammad Yusuf took me to the residence and I was photographed there. It came out to be defective. Then Doctor *sahib* sent me to the market along with Muhammad Yusuf and I was photographed there. Then I went to the market to eat. After eating, Muhammad Yusuf took me to the residence. The shop was in the same market where Yusuf was. Yusuf paid for the food. When I went to the residence, from there I was sent to Beas. Before going to Beas, I had been sent to the hospital and from there I had been sent alone to carry papers to the station. Abdur Rahim was there. He said: "Tell the truth about what you have come for. I have found out. Otherwise you will be arrested". After this I was

photographed and went to the residence. Then Yusuf bought me the ticket and I went to Beas. After two days Doctor *sahib*, Abdur Rahim, Waris Din, Bhagat Prem Das and another Christian, a young man, came there. In front of all of them Waris Din and Abdur Rahim said to me: "Now say what you have come for". I said: "I have come to become a Christian". They said: "You have been sent by Mirza". I said: "No, he has not said anything to me". Abdur Rahim was sitting besides me. He said to me: "Say that Mirza Ghulam Ahmad has sent you to kill Dr. Clarke with a stone". He showed me my photograph and said: "You will be caught wherever you go, or else say this". I said as he had asked me to say. Then Doctor *sahib* and others said: "Give us this in writing". I wrote it out. I wrote "cause harm", but Abdur Rahim said: "Write also the word 'kill' ". He whispered it in my ear. He was sitting besides me. At the time of writing the confession he was sitting side by side with me. I wrote the confession twice. The first time I wrote only the word "harm". When I was writing the second time, then according to what he had said I also wrote the word "kill". Then when I was signing they called the postmaster etc. They asked me. Out of fear, I said: "Yes, I am writing this of my own free will". When I wrote it out, the Doctor *sahib* and others said: "Good, our heart's desire has been fulfilled". Then Doctor *sahib* and the others brought me to Amritsar by the 6 o'clock train and took me to the residence. Waris Din, Abdur Rahim, Bhagat Prem Das were accompanying us. The day I wrote the confession, apart from Abdur Rahim, Bhagat Prem Das and Waris Din also were saying to me: "Say it like this. Get Mirza entangled. No harm will come to you because Doctor *sahib* has pardoned you". They took me to Sultan Vind at night. I was kept at the house of Doctor Khair-ud-Din. They kept tutoring me: "You say this, that Mirza has sent you to kill the Doctor with a stone". Out of fear I said: "This is what I will say". At night I was very restless and sleepless because I was being asked to tell a lie. In the morning they brought me to the residence in a carriage and kept saying: "No harm will come to you. Make that statement". I gave the testimony in the presence of the Deputy Commissioner. I had given my name as Ralya Ram myself. There was a man with Nur-ud-Din, Hindu or Muslim. On his behest I had said: "He converts people to Christianity". When I went to Doctor *sahib* first of all, I had not said that I had been sent by Mirza *sahib*. My address as Khajoori Darwaza was also given by me myself. I had done these things

because previously I was with the Scotch Mission Gujrat, and had been turned out because of bad conduct. For this reason I pretended to be a Hindu, so that my earlier history not be known. I had definitely written a letter to Maulvi Nur-ud-Din from Beas saying that I liked the Christian religion. Waris Din, Bhagat Prem Das and Abdur Rahim had said to me: "You say about this letter that Mirza *sahib* and Maulvi Nur-ud-Din are one and the same. Hence I had written him a letter so that they are kept informed of my news". Abdur Rahim, Prem Das and Waris Din had taught me in Anarkali to say that I had left after abusing Mirza *sahib*. There had surely been an altercation between me and two of the men of Mirza *sahib* on account of their admonition, but I did not at all abuse Mirza *sahib*. I have no knowledge at all of the two persons who have been stated to have been seen at Beas. At Sultan Vind, Abdur Rahim and others had said to me: "You say that your intention to commit murder had changed on seeing Doctor *sahib*". After my testimony was over I was taken and shut up in the residence at Amritsar. Abdur Rahim, Waris Din and Prem Das used to say: "Some man of Mirza *sahib* will kill you". Two sweepers had been shut up in the house along with me. They also kept tutoring me. As for Qutb-ud-Din, I had been asked by Waris Din, Abdur Rahim and Prem Das to mention his name. The lawyer (Lala Ram Bhaj) had asked me in Anarkali: "Did you have an accomplice or not? Until someone else is not involved, you are not a bird to have killed and flown away. The court will not believe". On this Waris Din and others instructed me about the involvement of Qutb-ud-Din.<sup>16</sup> I did not give to the lawyer the address of Qutb-ud-Din. Prem Das had written on my hand Karmon Deorhi and the address of Qutb-ud-Din, saying "remember this when you give testimony". He had written it in pencil. It was Waris Din's pencil, the same pencil which is just now in the lawyer's hand. With the very same it had been written. (**Note:** Admitted that the pencil belonged to Waris Din.) There were many other pencils in the school. Waris Din and others used to describe Qutb-ud-Din's features. But I do not know him at all. They had mentioned to me Qutb-ud-Din's features etc. at night. I did not mention the features etc. to the lawyer. On being instructed by Bhagat Prem Das, Waris Din and Abdur Rahim, I had said that I used to press

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16. This shows what character the indigenous Christians have, how falsehood is like mother's milk to them and how they devise false plans to commit injustice.

Mirza *sahib*. I had never been to the house of Mirza *sahib*. I had seen him only once, that was in the mosque. Only on these people's instigation I have made all the statement. Only on their instigation, I had stated that I, the deponent, had slept in the Khair-ud-Din mosque, Amritsar. This was also taught to me at Batala. They have been making me write the first testimony falsely, by intimidation. When the officer incharge police station had gone to call, he was inside. Outside, Waris Din said to me: "Be careful, do not alter your first statement. The Doctor *sahib* has promised you pardon". There were two Sikh policemen. They had also said to me: "Be careful, do not change the testimony." A teacher Nihal Chand had also said the same. This morning Abdul Ghani the Christian came to me and said: "Shaikh Waris Din and Yusuf say that if you give the earlier testimony they will get you pardon from Doctor *sahib* and you will remain safe". I had informed the Captain about this affair. The *sahib* was taking a bath. The cook, the sweeper etc., all those in the enclosure, know that they had seen him. I have never seen any room of Mirza *sahib*, nor am I aware of the bathroom. Only on the tutoring of these people, I had mentioned a room adjacent to the upper portion of the mosque. I had been making all the statements out of fear. Christian Nur-ud-Din had said to me: "You will not be able to get on with me. Go to Doctor *sahib*". Hence I had gone to Doctor *sahib*. Otherwise I had no prior acquaintance with him. Abdur Rahim had told me the substance of the confession and I had written it. He had also told me the words. They had taken from me my earlier writing and torn it up. The statement that I have given now is entirely correct and true. The first statement was given out of fear and persuasion. The statement that I have made now is of my own accord. I have not done so on anyone's persuasion or any inducement. (On a question from the prosecution lawyer) I have not yet joined the Muslims, i.e. neither do I consider Muhammad *sahib* to be true nor the Quran. I am seeking Christianity. I have never gone from Lahore to Qadian with Maulvi Nur-ud-Din, nor to Amritsar. When I had first gone to Qadian I had hired a complete cart from Batala. I had seen Shaikh Rahmatullah twice at Lahore, i.e., had met him. On the first occasion he had given me 8 *annas*. I had seen Doctor Nabi Bakhsh at Lahore. Came from Lahore to Batala. He travelled by the first class coach and I by the third class. At Batala I had not put up with him but only stayed for the night and had gone to Qadian in the morning. I have known Maulvi Nur-ud-Din since the time of going

to Qadian. No one had recommended me to Maulvi Nur-ud-Din. Miran Bakhsh of Gujrat had told me to go to Mirza *sahib* at Qadian and get education. The deponent went to Gujrat the second time for employment. When I went to Qadian I had two Rupees with me. I do not know whether or not Maulvi Nur-ud-Din has friendly relations with my paternal uncle Burhan-ud-Din. When I came to Qadian the first time, Burhan-ud-Din was not there. The second time he was there before my arrival. He and I did not live together. I had been on friendly terms with Burhan-ud-Din even before, and also at that time. When this case was in progress at Batala, I do not know whether Burhan-ud-Din was there. Even now I do not know where he is, for I was in custody. I had, on my own, taken up the occupation of basket lifting and not on anybody's bidding. I had worked in the printing press separately. I had not seen Burhan-ud-Din there at that time. I had only one set of clothes when I went to Qadian. Waris Din and others used to tell me: "Say that there were two or three sets when you had gone". Ghulam Mustafa did not know me earlier. He had given me food for two days, thinking I was a Muslim. At Batala I had gone to his printing press after making enquiry about it. I had gone to Amritsar by the 9 o'clock morning train. On arrival I immediately got from Hall Bazar information about Nur-ud-Din that he was a Christian preacher. I had left Batala after taking food. I had gone to Mr. Grey at 2 or 3 o'clock during the day. The same day I had gone to Doctor *sahib's* place. Doctor *sahib* had asked me about my family on my mother's side, etc., but I had not been able to give a satisfactory reply. The officer incharge of the police station had brought me in a carriage. He had seated me at the back, adjacent to the driver. In the evening Prem Das, Waris Din and others had come to the residence of the Captain to say that "the boy be given over to us". On the way, the officer incharge of the police station had not talked to me at all. I had asked: "Why has the Captain called me?" He said: "I do not know". The officer incharge of the police station took me straight to the residence. The officer enquired from me according to the order of the Captain. He was another officer. The officer took me under a tree which lies in the compound of the residence and enquired from me. The tree was about twenty five yards away. He said to me: "You are telling a lie, you do not speak the truth". I replied: "I speak the truth. The statement I dictated is true". Then he said to the Captain: "This boy does not speak the truth". The Captain ordered: "Bring him before me".



Muhammad Bakhsh was not among the interrogators. Only one man asked, he is the other officer incharge of the police station. I do not know the name. The officer who brought me in the carriage was not interrogating. Muhammad Bakhsh did not ask me anything. Muhammad Bakhsh, the other officer and another constable or clerk were there. The clerk was a Hindu. That clerk was talking about the judgment in a case, so thus I came to know that he was a clerk. Muhammad Bakhsh did not say to me: "You have committed a sin in deposing against Mirza *sahib*". No man of Mirza *sahib* met me. There was talk under the tree for just four or five minutes. There was a bed at a distance of about three or four steps. I was lying on it again. An hour or two later, the servant got up and the deponent was presented before the Captain. No one came to me, nor had anyone talked to the officer in charge of the police station. When the Captain enquired from me the first time, I related the same story as I had deposed earlier. He said: "You are telling a lie. Now you will not be sent to Anarkali. We shall take you to Gurdaspur". I said again: "I have spoken the truth". He said: "No, you are telling a lie. When your doubts had been removed then why did you go to the Christians?". I said: "I went to Gujrat for employment". He said: "It appears to be false that Mirza *sahib* sent you. Speak the truth". Then out of fear of God I told the whole story truly, as has been deposed. The Inspector and Muhammad Bakhsh the officer incharge police station and another clerk were present at that time when the Captain recorded my statement. The Captain was asking questions and I was dictating my statement continuously. The same day I was brought to Gurdaspur, when the confession was written. Doctor *sahib* was sitting at a distance of four or five steps. Abdur Rahim used to say: "Doctor *sahib* will save you". I was also threatened: "We have your photograph. You will be caught wherever you go". The word "kill" was whispered in my ear by Abdur Rahim, asking me to write it. The night Lala Ram Bhaj had questioned me, the day after that I had appeared as a witness again, and before appearing in the court Abdur Rahim and others had tutored me about Qutb-ud-Din etc. The first time when the lawyer came at 12 o'clock he said to me: "You are not a bird that you had flown to Amritsar. There must have been someone else with you". Then Abdur Rahim and others told me about inclusion of Qutb-ud-Din. **Note:** The prosecution lawyer admitted: "We had asked the witness in the evening also about the inclusion of the other man". In the evening the

lawyer asked again, and I had given the name of Qutb-ud-Din as taught by Abdur Rahim and others. The lawyer had told me that the court would not accept that I, all alone, killed and went away or would have gone away, the involvement of some other man was essential. Then after 12 o'clock, I stated the name of Qutb-ud-Din as taught. There is a room adjacent to the mosque which I had mentioned. It faces the hill. I do not know on which side its door is. I do not know at all the appearance and features of Qutb-ud-Din, nor had anybody told me, nor have I come to know or been acquainted with his looks etc. till now. (On a question from the court) Before appearance in the court, at 12 o'clock in the day, the lawyer Ram Bhaj came to me and said: "You are not a bird that you would have killed and flown away". After this, Waris Din and others told me the name of Qutb-ud-Din. In the evening when the lawyer mentioned to me again then I gave him the name of Qutb-ud-Din. Before appearing in the court the second time, Prem Das had written the address of Qutb-ud-Din on the palm of my hand. (On a question from the lawyer of the defendant) When the testimony was taken the second time at Batala, after that I remained with Doctor *sahib*. Two policemen, two sweepers and three Christians were guarding me, i.e. the deponent was under their watch. No man of Mirza *sahib* met me, nor have I made this statement before the police officer on anyone's persuasion or inducement. Only the Captain had said: "We want to find the truth", and I deposed truthfully out of fear of God. The officers incharge of police stations had not intimidated or induced me. Mirza *sahib* had never said to me: "Go and kill Doctor *sahib*". No one can go into the room adjacent to the mosque. That is the female section of the owner's house. I do not even know anything about its door. Shaikh Waris Din, Bhagat Prem Das, another Christian old man and Abdur Rahim had been tutoring me during the night before the day when my second testimony was taken. They kept me confined to the house, locking it from outside. At Anarkali they used to tutor me: "You should say that Mirza *sahib* had sent you to kill". When the lawyer asked me in the evening, Doctor *sahib* was sitting at that time a little distance away. The lawyer said: "Whatever question is put by the lawyer for the defendant, give a perverse reply". I say this truly and with conviction that the lawyer Ram Bhaj had said to me as stated above. An Arya policeman had

accompanied me to Qadian. I had stayed with the Aryas. The Aryas supplied the witnesses. Nihal Chand the teacher is a Christian.

Abdul Hameed with own pen.

*Read out. Is correct. Accepted.*

Signature of the Judge.

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*Copy of the translation of the statement of Doctor Martyn Clarke  
in the court of the honourable  
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

*Seal of the Court.* Signature of Judge.

**Translation of the statement of Doctor Martyn Clarke  
on solemn affirmation, 20th August 1897**

I know nothing about this second statement of Abdul Hameed. Abdur Rahim could go to Beas and return to Amritsar between 3 and 6 o'clock. When we all went to Beas, no one had an opportunity to talk privately to Abdul Hameed. At the time of Abdul Hameed's confession Abdur Rahim was present at a little distance and could not have whispered in the ear. He confessed before me. Abdur Rahim did not speak at the time of the confession. In the confession the word "harm" was first written by Abdul Hameed, and then the word "kill" he had written of his own accord. I had kept the boy on the request of Mr. Allsop, District Superintendent Police, and on his own request. I heard later about Mr. Grey and his going to him [to Mr. Grey]. (On a question from the lawyer of the defendant) I am a doctor missionary. I did not pay the travelling expenses and the fee of my lawyer. I do not remember whether I appointed Ram Bhaj Dutt as lawyer or he came of himself. We people take action together about someone who is enemy of all. (On a question from the court) Abdur Rahim remained in the service of the mission for 32 years. When the boy came, Abdur Rahim was in a very frightened state and confessed that he had come to kill him. On the day of the departure of the boy I rebuked Abdur

Rahim on his apparent intentions. I had guessed that the indication was not incorrect. The boy's face kept on changing colour. No question was asked on 20-8-97.

Signature of the Judge.

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*Copy of the statement of Mr. Lemarchand, District Superintendent Police, Gurdaspur, in the criminal court of the honourable Mr. M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

*Seal of the Court.* Signature of Judge.

**Statement of Mr. Lemarchand, District Superintendent Police,  
on solemn affirmation, 20th August 1897**

On the 13th the District Magistrate told me that he was not completely satisfied with the statement of Abdul Hameed and it was necessary to enquire further. Before Dr. Clarke left, I enquired from him as to how I could call Abdul Hameed. He gave me the address of Munshi Nihal Chand that I should write to him to call the man. On the 14th Muhammad Bakhsh, Deputy Inspector, Batala, returned to Batala from Masanian and I sent him to Nihal Chand with a letter. When he brought Abdul Hameed, I was very busy. I ordered Muhammad Bakhsh, Deputy Inspector, to keep that boy in his supervision outside, under the tree. I also ordered Inspector Jalal-ud-Din to guard him. I know that both these officers are certainly not followers of Mirza *sahib* of Qadian. When I finished my work I called Abdul Hameed. I could see where they were sitting under the tree. After about two hours I called only Abdul Hameed. Both officers brought him. Before bringing Abdul Hameed the Inspector said to me: "If you are not free, Abdul Hameed may be sent back to Anarkali, because he wants to go, and does not disclose the truth of the case". Then I said: "Bring him before me". When he came, he told the same story as he had deposed earlier about Mirza *sahib* sending him to Amritsar for the murder of Dr. Clarke. I wrote two pages and said to him: "I want to know only

the truth. Why are you wasting time for nothing?" As this was said, Abdul Hameed fell on my feet and burst into tears. He seemed to be very repentant and said: "I shall now state truly what really happened". Then in my presence he made the statement which I wrote word for word as he spoke, and which is before the court. Then I sent a telegram to the Deputy Commissioner and brought the witness to Gurdaspur. Ever since the statement was written, he lives in my compound, and comes and goes as he likes. This morning Abdul Hameed said to me: "A man — (Abdul Ghani, on being reminded the witness said about the name that this was the name) — has told me that I should again give the same testimony as the first testimony, else I would be arrested". My servants had seen that man. When Abdul Hameed came to tell me, it was found that Abdul Ghani had left the compound. Dr. Grey had enquired from me. He has written me a letter which is submitted here, exhibit 'Y'.

*Signature in English. Read out. Is correct. Accepted.*

Signature of the Judge.

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*Copy of the statement of Waris Din, witness on oath,  
in the criminal case in the court of the honourable  
Mr. M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government  
through Dr. Henry  
Martyn Clarke.

To Mirza Ghulam Ahmad,  
Qadiani.

Crime 107  
Criminal  
Code.

*Seal of the Court.* Signature of Judge.

**20th August 1897. Statement of Waris Din witness on oath.**

Son of Ihsan Ali, caste Christian, resident of Jandiala, age 39 years.  
Stated:

When Muhammad Bakhsh, officer incharge police station, went to Anarkali to fetch Abdul Hameed, and the constable Bahadur Singh was about to sit in the carriage, the officer incharge said: "The driver is a sweeper. Do not sit besides him". Then I went in the evening, and the officer incharge police station said: "The boy cannot be handed

over now". When Abdul Hameed wrote the confession at Beas, Doctor *sahib* was sitting in front of the table like the Magistrate is sitting in the court just now, and Abdul Hameed was sitting in front. On his right were sitting Abdur Rahim, Prem Das and Dyal Chand, and on the left was the deponent. On the right side they were first Prem Das, second Dyal Chand and third Abdur Rahim. I had heard that the boy had told the lawyer that he had met a man at Amritsar when he had gone there first. At Anarkali, Batala, Nihal Chand had told me that another person also was party at Amritsar to the consultation about murder. Then I enquired from Abdul Hameed and he told me the name of Qutb-ud-Din and gave the address of the shop. Perhaps the date was the 12th of this month, it was evening time. He had not described the appearance to anyone.

(On a question from the lawyer of the defendant) Formerly I was a Muslim. I became a Christian in 1874. I am only casually acquainted with Doctor *sahib*, there is no connection. I inspect the schools on behalf of the Mission. The boy had first written the document and then again copied it. Dyal Chand had brought pen, inkpot and paper. The document written by Abdul Hameed had not been read out. It had been written in my presence, and also copied. There had been a mistake the first time, so it was copied again. The words "harm" and "kill" were written by Abdul Hameed himself. The confession does not bear my signature. Abdul Hameed was copying when the postmaster and others came. It was about to finish. All of us were sitting on the mat in the dining room. Only Doctor *sahib* was not on the mat. He was in the chair. Doctor *sahib* was sitting by a side of the table and we people were seated in front of him. Doctor *sahib* said to Abdul Hameed: "Give in writing whatever you are saying". And he had written without any hesitation. I had come to Batala during the case. When Doctor *sahib* went away, I had stayed behind. I came here at night. I have borne the travelling expenses myself. While coming to Amritsar from Beas the boy was kept at Rai<sup>17</sup> Vind and I had remained there with him. First we had gone to Doctor *sahib*'s residence and then to Sultan Vind. I accompanied him to the residence and when the statement was made before the Deputy Commissioner then also I had gone along with him.

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17. It is Sultan Vind in the English version.

Waris Din.

*Read out. Accepted correct.*

Signature of the Judge.

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*Copy of the statement of Yusuf Khan  
in the criminal case in the court of the honourable  
Mr. M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government through Dr. Henry Martyn Clarke.	To Mirza Ghulam Ahmad, Qadiani.	Crime 107 Criminal Code.
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*Seal of the Court.* Signature of Judge.

### **20th August 1897. Yusuf Khan witness on solemn affirmation**

Son of Akhhund Ahmad Shah Khan, caste Afghan Christian, resident of Gujrat, Tehsil Mardan, age 36 years, stated:

I am a farmer. I was formerly a Muslim and remained a Muslim till the age of 33 years. I had become a follower of Mirza *sahib*. I was the assistant of Muhammad Saeed who was incharge of the library. After Muhammad Saeed left, I had taken charge. I had gone to Jandiala before the debate of 1893, so that the Muslim people select Mirza *sahib* for the debate. On 5th June 1893, at the end of the debate, Mirza *sahib* made the prophecy, exhibit 'A'. He said that the party which was in the wrong would be punished by death and thrown in hell within a period of fifteen months. **Note:** The witness read the prophecy and said: "The party which is in the wrong will be defeated, that is, will be destroyed". I had understood at that time that the prophecy was in respect of Abdullah Atham. But afterwards, Mirza *sahib* had explained orally that the prophecy was in respect of every man belonging to the opponents. Reaching Qadian eight or nine days later, I enquired. When Dr. Clarke fell ill, Mirza *sahib* said that he must also be punished, that is, with the death penalty. The witness presented the notification dated 15th October 1894, exhibit 'W'. Also he presented notification dated 5th September 1894, exhibit 'H'. At that time Mirza *sahib* was grossly displeased with Doctor *sahib*. One day in July 1893 Mirza *sahib* narrated his dream before many persons

as follows: "A snake bit me on the right hand and I went to my father. My father began incising this wound with a razor and incised it up to the breast". On the strength of this Mirza *sahib* prophesied that Atham would be bitten by a snake. People were informed about this in Sialkot and elsewhere by post. I became a Christian a year after the debate. I parted ways with Mirza *sahib* in March 1894. I have known Maulvi Burhan-ud-Din since 1869. **Note:** The witness read the prophecy exhibit 'A' and interpreted it just as Dr. Clarke had done. (On a question from the lawyer of the defendant) I have not passed any examination in Arabic, Persian or English. *Yuraddu il-an-Nasārā* means that "we returned him towards the Christians". Mirza *sahib* interprets this prophecy to refer to Abdullah Atham, I do not. I was a Christian when the term of the prophecy passed. Muhammad Saeed and myself had lived together at Qadian. After me, Muhammad Saeed left Qadian. He also is a Christian. I do not like Mirza *sahib's* teachings.

Yusuf Khan with own pen.

*Read out. Is correct. Accepted.*

Signature of the Judge.

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*Copy of the statement of Mirza Ghulam Ahmad Qadiani, without oath, in the criminal case in the court of the honourable Mr. M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government	To Mirza Ghulam Ahmad,	Crime 107
through Dr. Henry	Qadiani.	Criminal
Martyn Clarke.		Code.

*Seal of the Court.* Signature of Judge.

**20th August 1897.**

**Statement of Mirza Ghulam Ahmad Qadiani without oath.**

When the debate of 1893 was finished, at the end I had made a prophecy about Abdullah Atham on his request. This prophecy was not about Dr. Clarke, nor was he included in this prophecy. The word 'party' means Atham, as is clear from the context. 'Party' and 'person' have the same meaning and it includes me also. No attack was made



on Atham. Had it been so, he would have himself filed a suit or made a report. But this did not happen. Abdullah Atham died subsequent to the period of fifteen months. At the expiry of fifteen months I heard about Abdullah Atham that he stated to his friends that he was attacked three times. On this also I warned him that I had heard that he accused me, saying that he had been attacked three times. If that is true then he should take an oath or file a suit in a court of law or give its proper proof privately. But I did not receive any reply. Before this he had never stated this, neither in a newspaper nor in any other manner. I had not made any prophecy about a snake. I had seen Abdul Hameed once in the mosque. Someone had mentioned that this man had become a Christian and now had come here. There had been no conversation between myself and him. I do not know who had given him any job for labour etc. I had not given him any job. I did not make any prophecy about Dr. Clarke, neither pointedly nor indirectly. I had heard that Abdul Hameed was not a boy of good character. Hence I sent a note in writing from my house that he should be expelled. Then I do not know where he went. I did not give him even a penny when he was going, nor send him to Amritsar. Uprooting of falsehood means that falsehood would go waste. It does not point towards Dr. Clarke. Until a person gives his willingness, no prophecy is made. I present herewith a letter dated 5th May 1893 signed by Abdullah Atham, in which he demands a miraculous sign or a decisive argument. (Exhibit 'Y'). In exhibit 'O', the meaning of 'throwing light again' is that the fulfilment of the prophecy increased belief.

*Signed:* Mirza Ghulam Ahmad

*Read out. The whole statement is recorded truly and correctly.  
Accepted correct.*

Signature of the Judge.

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The following two testimonies which were included in the file on the day the judgment was delivered, were not included in the book due to an oversight. These are now reproduced below, and should be considered included in the book before the final judgment.

*Copy of letter dated 18th August 1897  
from Rev. H. G. Grey, Amritsar,  
to Mr. W. Lemarchand, District Superintendent Police, Gurdaspur.*

The Empress of India *versus* Mirza Ghulam Ahmad of Qadian

*In the court of the honourable Captain M.W. Douglas,  
District Magistrate, District Gurdaspur.*

I am afraid I cannot throw any light on this matter. Abdul Hameed, or whatever his name, had come to me. He stated that he was originally a Hindu and had been a follower of Mirza Qadiani for a few days and now wanted to be a Christian. He did not appear to me to be a sincere seeker. I considered him to be an ordinary one. I said to him that I would teach him if he wanted to come to me daily or once or twice in a week. He enquired about his livelihood. I replied that in this respect I would not give him even a single penny for his expenses. The impression formed in my mind about him is that he is a good-for-nothing man and an imposter, who wanted to have from me money or expenses for food. So I was not surprised that he never came to me again. I do not remember whether he brought any letter to me or not. But, by chance, Nur-ud-Din had told me that that young man had gone to him also.”<sup>18</sup>

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*Copy of the statement of Nur-ud-Din the Christian,  
prosecution witness,  
in the record of the criminal court of the honourable  
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

22nd August 1897.

*Instituted:* 9th August 1897.

*Judgment:* 23rd August 1897.

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18. The statements of Rev. H. G. Grey and Nur-ud-Din the Christian clearly show that Abdul Hameed had gone to the door of the Christian clergymen only for his livelihood. The statement of the Rev. also proves that if he had provided him with livelihood, he would have stayed there and not gone to Dr. Clarke.

The Government  
through Dr. Henry  
Martyn Clarke.

To Mirza Ghulam Ahmad,  
Qadiani.

Prosecution  
under Section  
107, Criminal  
Code.

**Statement of Nur-ud-Din the Christian, prosecution witness,  
on oath, 23rd August 1897**

I am a preacher at Amritsar on behalf of the Mission, and my headquarters is at Hall Bazar. Abdul Hameed came to me at Amritsar. He gave his former name as Ralya Ram and said that he was then a Muslim. He gave his name as Abdul Hameed or Abdul Majeed. He had said that formerly he was a Hindu. I had sent him to Rev. Grey. The said gentleman sent him back to me to give him education, so that when he would be ready he would be made a Christian. But then the boy went away and I never saw him again. Perhaps he went away for the reason that we did not provide him with food and lodging. Abdul Hameed had asked me about other missions also. Dr. Clarke's mission could have been mentioned too. But Dr. Clarke was not expressly mentioned. He did not say to me that he had been sent by Mirza *sahib*. Again said: Abdul Hameed had said that he was pupil of Mirza *sahib*.

*Read out. Is correct.*

The servant Nur-ud-Din.

*Signature of Judge.*

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The following sentence was not included in the Persian file. It is in the English document. This sentence occurs at the end of the entire testimony but before the final Judgment.

**Dr. Clarke states he wishes to resign the post of prosecutor.  
Adjourned to 23rd August.  
Signed: M. Douglas, District Magistrate.**

## 7. The Judgment

*In the court of the honourable  
Captain M.W. Douglas,  
Deputy Commissioner, District Gurdaspur.*

The Queen  
Empress of India.

To Mirza Ghulam Ahmad,  
resident of Qadian, Tehsil  
Batala, District Gurdaspur.

Crime under  
Section 107  
of Criminal  
Code.

### *Judgment*

*Translated from English:*

This investigation arises from the information given by Dr. Martyn Clarke, C.M.S., before the District Magistrate, Amritsar, to the effect that a young man eighteen years old, named Abdul Hameed, had stated that he had been sent by Mirza Ghulam Ahmad Qadiani to kill him (Dr. Martyn Clarke). The District Magistrate issued a warrant for the arrest of Ghulam Ahmad and gave notice that he should show him cause why a security for public peace be not taken from him. But later on, coming to know that he did not have the legal authority, he sent the file to this district because Ghulam Ahmad is a resident of this district. *Prima facie* the case appeared to be such that there should have been further investigation by the police and then it should have been placed before the sessions court. But Dr. Clarke, on account of illness, wanted to go to a hill station, and he feared that perhaps his principal witness would be persuaded to recant. Consequently he expressed the desire that the court proceedings be carried out as quickly as possible. It was found that, as preliminary proceedings, investigation be instituted under Section 107 of the said code which has been applied under these circumstances. This is the best means of

arriving at the true facts. Accordingly, a fresh notice was issued to Ghulam Ahmad that he should come and show cause why surety be not taken from him. From the testimony of Dr. Martyn Clarke it appears that in 1893 he had arranged a debate between the Christian Abdullah Atham and Mirza Ghulam Ahmad Qadiani, at which Dr. Clarke was present and on two occasions Dr. Clarke himself acted on behalf of the Christians. At the end of the debate Mirza Ghulam Ahmad predicted that the Christians taking part in the debate would die within fifteen months. Dr. Clarke states that during this period four clear attacks were made on the life of Atham. Ultimately the prediction was not fulfilled<sup>1</sup> and Dr. Clarke proved Ghulam Ahmad to be a false prophet in public. As a result of the debate, two followers of Mirza *sahib*, Muhammad Yusuf Khan who was his secretary in the debate and Muhammad Saeed who was a relative by marriage, became Christians. This matter, along with the damage to jugglery which resulted because of the miscarriage of the predictions, became a source of great annoyance to Mirza *sahib*. Dr. Clarke presented an extract from a booklet *Shahadat-ul-Quran* written by Mirza *sahib*, in which Mirza *sahib* had made prediction about the death of three well known persons of three different religions: Abdullah Atham, Ahmad Beg and Lekhram. The prediction about Atham and Ahmad Beg was not fulfilled. However, recently, within the prescribed period, Lekhram was brutally murdered by an unknown person. Dr. Clarke stated that the

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1. I have written several times that the statement of Dr. Clarke is not correct that the prophecy was not fulfilled. I have repeatedly stated that the prophecy had two aspects: one was that if during the term of the prophecy Atham adhered to Christianity, that is, he was not frightened of the [truth of the] prophecy, he would definitely die within fifteen months; the second was that in the event of getting frightened, when the fright was due to the power and awe of the prophecy, he would certainly not die during the term. Since Atham became frightened the prophecy was fulfilled according to the second aspect, and then because of concealment of testimony he died in accordance with the second revelation. I have already written that only Atham had been declared the leader of the Christian party. It is also not true that as a consequence of the debate two of my followers became Christian. In fact, both of them were foolish, worldly and ignorant in the extreme, and had been expelled by me from my Movement. It is also a great falsehood that the prophecy about Ahmad Beg was not fulfilled. On the contrary, everyone knows that Ahmad Beg died during the term of the prophecy which was very clearly fulfilled. —  
*Author's Note.*

policy of Ghulam Ahmad is this that he keeps trying to instill fear in the hearts of his opponents by predicting their death, and that his attitude towards Dr. Clarke since the debate has been consistently spiteful, the more so especially as, since the death of Atham, Dr. Clarke is considered to be the leader of the Christians in his place. An extract has been presented out of the book *Anjam-e-Atham* which has been published by Ghulam Ahmad, in which, according to Dr. Clarke's explanation, it is stated that he would die within a year. This limit will expire on 14th September 1897. Dr. Clarke states that he has stopped correspondence with Ghulam Ahmad since 1894 and that most of the pamphlets in which he is mentioned have been reaching him from Qadian, but since a short time ago that continuous flow has been stopped. From this he infers that this is so that he may become unmindful of his security. Dr. Clarke has presented a list of predictions which have been published by Mirza Ghulam Ahmad from time to time, in which prior information has been given about death and harm in respect of many persons.

On 16th July 1897 an eighteen year old young man came to Dr. Clarke at Amritsar and said that his name was Abdul Majeed and that he wanted to become a Christian. He was Brahmin by birth, his name, Ralya Ram, son of Ram Chand, resident of Khajoori Gate, Batala City. He entered the fold of the religion of Islam at the hand of Ghulam Ahmad, when he was fifteen years old. He remained at Qadian for seven years but left on considering Ghulam Ahmad to be a bad man. Now he wants to be baptized in the Christian religion. Dr. Clarke became suspicious at once. It made him wonder, as this story was similar to the story given by the murderer of Lekhram. He guarded the young man, talked to him and had investigations carried out about him. This resulted in the information that Abdul Hameed (alias Abdul Majeed) is somewhat conversant with Christianity. The latter stated that he had been learning from a former Christian called Saiyaan at Qadian. After the lapse of a few days Dr. Clarke sent this young man to his hospital at Beas. While there, this young man sent a letter to Qadian addressed to Nur-ud-Din of Bhera who is at present the chief of the followers of Ghulam Ahmad. In this he informed the said Maulvi that he had decided to become a Christian. The said letter was sent unknown to Dr. Clarke but was known to the Christians working under him residing at Beas. In the meantime Dr. Clarke's investigations about the young man continued. Abdur Rahim, who has

been a Christian for nine months, and does not know Ghulam Ahmad, went to Qadian. At that time Mirza *sahib* said to him that the said young man had been living at Qadian. He believed him to be a Christian. He had been expelled from Qadian on account of his undesirable character. And he said that if he was provided with food and clothes then he would probably stay on with Abdur Rahim. Abdur Rahim also stated that a follower of Mirza *sahib* had told him that the young man, before leaving, had openly abused Ghulam Ahmad. The investigations revealed that the young man belongs to a well known family of Maulvis resident of Jhelum. One of his paternal uncles who is known as Burhan-ud-Din Ghazi is a follower of Mirza *sahib*. It was found that he had been living at Gujrat and Pindi as a seeker after Christianity but was expelled from the Gujrat Mission on account of illicit sex and telling lies. His statement that he is a Brahmin by birth is false. His real name is Abdul Hameed. He did not stay at Qadian for seven years but only for a few days. The messenger Abdur Rahim who had been sent to Qadian turned the attention of Dr. Clarke to the fact that the eyes of the young man appeared to be murderous. Since Dr. Clarke is a scholar of physiognomy, he noticed in his general appearance those features which were indicative of his murderous inclination. Further more he belongs to a bigoted family. He thought that since at Qadian, abuses had been hurled in public, and also from the consideration that, although he was related to the Maulvis, Abdul Hameed had been asked to do menial labour, hence this was arranged by Mirza *sahib* as a precaution so that suspicion should not arise. Abdur Rahim was of the view that that young man had been sent from Qadian to kill him, but Dr. Clarke, on coming to know the situation, arrived at the conclusion that he was intended to be the sacrifice. Hence he went to Beas. In the presence of Abdur Rahim, Prem Das, Waris-ud-Din and Nihal Chand and Dr. Clarke himself, the young Abdul Hameed, after refusal and excuses and besides after that promise from Dr. Clarke that he would not be harmed, confessed that Mirza Ghulam Ahmad had asked him to go and harm Dr. Clarke at an opportune occasion, i.e. kill him. At last he wrote this confession in the presence of the above mentioned persons. Afterwards he stated that he had written a letter to Maulvi Nur-ud-Din at Qadian for the purpose that they should know his whereabouts. He publicly cursed Mirza *sahib* so that no suspicion should arise in respect of the latter. On this Dr. Clarke took him to the District Magistrate, Amritsar, and

subsequently, his testimony was recorded. On request from the District Superintendent Police, the said Doctor took the young man in his care till his last testimony before the court was recorded. A witness named Prem Das stated that he had seen two men at Beas who were enquiring about Abdul Hameed, and Dr. Clarke and the District Superintendent Police were apprehensive that he might be harmed. From the testimony of Abdul Hameed before the court it emerged that he had been to Qadian twice, once in the month of May for five days, and then in the month of June for about ten days. He never knew Mirza *sahib* beforehand. One of his two paternal uncles, Burhan-ud-Din, is a follower of Mirza *sahib* and the other Sultan Mahmud is an opponent. His home is at Jhelum but he seldom goes there because his family members do not value him. He stated that his plans and intention about Dr. Clarke changed because he appeared to him to be a good man. After expulsion from the Gujrat Mission, a person named Miran Bakhsh, who is a believer in Mirza *sahib*, had directed him to go to Qadian. His testimony, in general, supported the statement made by Dr. Clarke.

The investigation started on 10th August, and the testimony referred to above continued till 13th August. Till then Abdul Hameed remained entirely under the supervision of a few junior Christians who are servants of the Scotch Mission, especially Abdul Rahim, Waris-ud-Din, and Prem Das. As to Dr. Clarke's opinion that he [Abdul Hameed] knows more than he has disclosed, I myself considered his statement, as it exists, to be very far from reasonable. There are differences between his statement which he made at Amritsar and the one made before me. I was not satisfied with his demeanour when he was giving the testimony. In addition, I found that as long as he remained at Batala under the supervision of the employees of the Mission his testimony became more and more detailed and lengthy. In his first statement which he recorded before me on the 12th there were many matters which were not mentioned in the statement that he first made before Dr. Clarke or his testimony recorded by the District Magistrate Amritsar. And when he gave evidence again before me on 13th August he made many additions. This led to the conclusion that, either one or more persons are tutoring him, or that he has more information than he has disclosed so far. Consequently, I asked the District Superintendent Police to take him in his own custody and enquire from him independently. On 14th August Mr. Lemarchand, District Superintendent Police, sent Muhammad Bakhsh, Deputy Inspector, to Batala



to bring Abdul Hameed here from his place of custody at C.M.S. Quarter Anarkali. Muhammad Bakhsh took him straight to Lemarchand in a carriage. The latter at that time was already busy with some work and he handed him over to Inspector Jalal-ud-Din for some time. The last mentioned enquired from him in the open ground in the presence of Muhammad Bakhsh and others. After some time the said Inspector came to Mr. Lemarchand and stated that the boy was firm on his earlier deposition, was not adding anything to it, and wanted to go back to Anarkali. The said Inspector informed Mr. Lemarchand that he be sent back. The last mentioned considered it his duty to write down what the young man stated, so he sent for him. He wrote almost two sheets, tallying with the testimony given earlier before the court. Then all of a sudden the young man broke down in tears and fell at the feet of Mr. Lemarchand, saying that he had been telling lies all along in this case because of the conspiracy of Abdur Rahim, Waris Din and Prem Das, the Mission employees in whose custody he had remained. He had been kept under the guard for several days and was in terrible trouble, and in fact he had decided to commit suicide. Hence he made a complete and full statement before Mr. Lemarchand. Mr. Lemarchand stated in his testimony that, in his opinion, from the manner in which the second deposition had been made, it appeared to be true. He neither threatened the young man nor promised him pardon. It was apparent from the circumstances and appearance of the young man that in fact he was in distress and trouble. The court summoned Abdul Hameed again on 20th August. He stated that the deposition he was then going to make was true and nobody had tutored him to make that statement. It is true that he had gone to Qadian and stayed there for two weeks in all. He was expelled because of his doubtful character. He never abused Mirza *sahib*. However, before leaving, he had had an argument with one of his followers. He went to Amritsar and asked someone the address of the house of any Christian preacher. By chance he was sent to a man Nur-ud-Din of the American Mission. He informed Nur-ud-Din that he had come from Qadian, he was originally a Hindu named Ralya Ram, then he became a Muslim, now he wanted to become a Christian. Nur-ud-Din sent him to Mr. Grey who agreed to accept him only on the condition that he would bear his own expenses. After a little talk he sent him back to Nur-ud-Din. But he was not prepared to become a Christian and bear his own expenses. Nur-ud-Din advised him to go to Dr. Clarke

because he was a good man (most of these statements have been later supported by the contents of the letter of Dr. Grey and the deposition of the Christian Nur-ud-Din). He went to Dr. Clarke who handed him over to Abdur Rahim, and gave him a job in the city hospital. He thinks that Abdur Rahim suspected him because he asked him repeatedly and emphatically why he had come from Qadian to the Mission and in his presence he also told Dr. Clarke that he believed that Abdul Hameed had come to kill someone; about which Dr. Clarke kept joking with him before Abdur Rahim. Later Dr. Clarke had him photographed. Then for the same purpose he was brought to Amritsar from Beas where he had been sent. On this occasion he was sent to the hospital to bring books. Abdur Rahim again started pestering him and reminded him that he had been photographed and could not run away. He would be reported to the police. So it would be better that he stated quite truthfully that he had come with the intention of committing murder. After a few days, Dr. Clarke, Abdur Rahim, Waris-ud-Din and Prem Das, all of them came to Beas and he was asked emphatically. Abdul Hameed was sitting on the floor along with a company of other persons and Dr. Clarke was sitting on a chair at some distance. He kept on resisting firmly that he had not come there with any evil intention. However, Abdur Rahim whispered in his ear that it was better for him to admit that he had come to kill Dr. Clarke with a stone, on Mirza *sahib*'s bidding, otherwise there would be more trouble for him. Besides Dr. Clarke would ensure that no harm came to him. He agreed with him and wrote out the confession. First he wrote the word "harm" but Abdur Rahim asked him to enter the word "kill" instead. (The words are "harm, that is, to kill"). Subsequently they said: "we thank you, our wish has been fulfilled". After this, Abdur Rahim, Prem Das and Waris-ud-Din kept preparing false evidence in detail, which he was compelled to submit before the court on their prompting. He also stated that he had given his name as Abdul Majeed in place of Abdul Hameed and had mentioned his Hindu birth only for the reason that he had been earlier expelled from the Gujrat Mission and did not want to be caught at Amritsar. He had thought that it was probable that the people of the Mission would make enquiries about him. He had written a letter to Maulvi Nur-ud-Din at Qadian in order that he should know that he intended to become a Christian. Nur-ud-Din had taught him at Qadian and had treated his illness. (It has been admitted that he had sent a postage-due

letter. Nur-ud-Din says that he never took any such letter.) Abdur Rahim had asked him at Batala to give some other reason for sending the letter, i.e., that he had sent the letter so that Mirza *sahib* should know his address. Abdur Rahim had also said to him at Batala that it was correct that he had abused Mirza *sahib* before leaving, while the fact was that he had not hurled any abuse at all. At Amritsar he was asked to say that he changed his mind because he had found Dr. Clarke to be a good man. On the 13th at the time of cross-examination, Abdul Hameed mentioned for the first time a follower of Mirza *sahib* called Qutb-ud-Din who lived at Amritsar. He said: "On arriving at Amritsar from Qadian, this was the man whom I had immediately gone to, and Qutb-ud-Din had taken upon himself to provide me with a stone weighting thirty *seers* with which Dr. Clarke was to be killed. After finishing the job he had to take refuge with Qutb-ud-Din himself.

Abdul Hameed stated that all these details were told by Waris-ud-Din at Batala and that he never saw Qutb-ud-Din in his life. Abdul Hameed also stated that Dr. Clarke's lawyer, named Ram Bhaj Dutt, asked him questions at Batala a number of times and it was because of one of his remarks itself that it became necessary to mention Qutb-ud-Din. The lawyer had said to him: "You are not a bird. How did you intend to run away from Amritsar? There is bound to be an accomplice of yours in this crime. Who is he?" Abdul Hameed said no to this. Afterwards Waris-ud-Din came to him and said: "You name Qutb-ud-Din" and gave him the address of his residence. When the lawyer returned, he stated accordingly. This incident was brought out clearly in the cross-examination on 13th August. He also stated that before he went to the court, Prem Das wrote the name of Qutb-ud-Din on the palm of his, i.e. Abdul Hameed's, hand so that he would not forget it. On further questioning he said that it was with the pencil now in the hand of the lawyer of Dr. Clarke, and pointing towards that pencil he said that that was the one and that it belonged to Waris-ud-Din. It was admitted that this was so. In the testimony the first time, it was said that at Batala Abdul Hameed used to press Mirza *sahib*'s feet in public. Abdul Hameed stated that this story was also the invention of Waris-ud-Din. Dr. Clarke's testimony was taken again on his request. In regard to the inducements given to Abdul Hameed at Beas prior to his giving the evidence, he said: "I do not think such inducements

could be given without my knowledge and I did not notice at all that anything of this sort was done”.

Whether it is the first testimony of Abdul Hameed which is true or the second, it is clear that there are not enough grounds therein to take action against Mirza Ghulam Ahmad in this case. The chief witness Abdul Hameed is himself involved in the crime and he has given two different accounts. I am inclined to think that out of these the second is probably true, that Mirza Ghulam Ahmad did not send Abdul Hameed to Dr. Clarke, nor did he instruct him to kill Dr. Clarke. The reasons are given below:

1. Abdul Hameed himself is not fit for such a daring and responsible job. He is an overgrown youth, lacking in courage. It is also established that his thoughts are inclined towards licentiousness. Nor is he stupid at all. As a matter of fact, it is evident from his statement that he has spent his time between Christianity and Islam, sometimes in one, sometimes in the other. Wherever he was assured of finding a living he was ready to throw his lot accordingly. Mr. Grey has stated that he immediately appeared to him to be an imposter, in so far as he disclosed his knowledge about Christianity.

2. It was admitted that Ghulam Ahmad saw him for about two weeks only. This is the longest period. In such a short time he could not have adequately developed such closeness with him as to trust him with such a critical task, nor could he have influenced him to any degree.

3. The manner in which Abdul Hameed has described this job, its whole plan also appears to be crude and stupid. It is not probable that Abdul Hameed was taught to say that he was a Hindu of Batala. This is a statement which could have been disproved by Dr. Clarke in one or two hours. After the admission of Ghulam Ahmad on 25th July that the young man had been to Qadian it is certain that if any catastrophe had befallen Dr. Clarke, then there would have been some court proceedings against Mirza *sahib* in lieu of his life. This is a matter which would have been thought out by Mirza *sahib* himself beforehand. It cannot be believed at all that Mirza *sahib* would have placed himself in such danger.

4. It is proved that the young man first went to Dr. Grey at Amritsar. He would have stayed with him if he had promised him food

and lodging. If, in fact, he had been sent to Dr. Clarke then there is no explanation why he went to Mr. Grey, a Christian of the American Mission. It has become clear that he was given the address of Dr. Clarke just by chance.

5. He had told Nur-ud-Din, Christian of the American Mission, that he had come from Qadian and that originally he was a Hindu. I draw the conclusion that this statement of his was neither due to a conspiracy of Mirza *sahib* nor for a similarity with the work of the murderer of Lekhram. In fact, as stated by himself, it was for the purpose of concealing from the missionaries the fact that he had been expelled from the Gujrat Mission. It was for this reason that he gave the false name Abdul Majeed in place of Abdul Hameed.

6. If the statement of Abdul Hameed made at Beas were true then there seems to be no reason why he withheld details after having admitted the important fact that he had come to kill Dr. Martyn Clarke. It is clear that many details were made known at a time when the young man was under the care of Waris-ud-Din, Prem Das and Abdur Rahim at Batala. Consequently it is my view that only Abdur Rahim, Waris-ud-Din and Prem Das are accountable for the first story, and probably all of them had been misleading him. It is natural that on the arrival of the young man there must have been much talk in the pigeon holes of the Mission, especially when he declared that he had not come from any other place but from Qadian itself, and wanted to become a Christian. His appearance did not appeal to some subordinate Christian staff and he said that he was a Hindu. The murderer of Lekhram had done similarly. They put the two side by side. It is certain that Abdur Rahim was asked about this a number of times, as to the reasons for his arrival. Dr. Clarke states that Abdur Rahim had himself felt concerned for his own life. It should be remembered that this is the man who had, at the very outset, told Dr. Clarke that the young man had come with murderous intentions, and who had drawn attention to his bloody eye. It is possible that he, Waris-ud-Din and Prem Das, in fact, had believed that the young man had come with the intention of murder and they had thought that in making him admit this they were using pressure to get the truth out. Later on, having come to realize their mistake, they decided to keep this affair going by adding further details to this false story. As for the inducements which were given in the presence of Dr. Clarke about which he says

that they could not have been given, it is possible they were given when his attention was directed elsewhere. He was probably watching carefully the young man whom Abdur Rahim, Waris Din and Prem Das were surrounding from all sides. I think one of these three used to whisper something in the ears of Abdul Hameed, without being seen by anybody. Whatever the reality, I am totally convinced that if Abdur Rahim misled Abdul Hameed during his first statement, Dr. Clarke was completely deceived during the proceedings and he is not at all aware of this fabrication of theirs. It is also worth recording that Mirza Ghulam Ahmad has accepted this cheerfully and declared Dr. Clarke free from any sort of involvement before the court.

During the testimony many written depositions have been made, some of which could have been considered relevant, had the fundamental statement mentioned above been proved. Mirza Ghulam Ahmad vehemently denies that he ever made a prophecy pointedly or impliedly about harm coming to Dr. Clarke. He does not consider him included in the prophecy of 1893 which was made after the debate. Nor is he alluded to in the prophecy which is now stated to be still remaining to be fulfilled and which was quoted from *Anjam Atham*. The earlier prophecy of 1893 is like this: The *party* which is deliberately adopting *falsehood* and leaving the true God and taking a frail mortal as god will die, etc., etc. and the man who believes in the true God will receive great honour. The words “taking a frail mortal as god” obviously mean that the *party* refers to the Christian group which includes Dr. Clarke also, and presumably “the man” mentioned later means Mirza *sahib*. Mirza *sahib* denies that the words *party* and *man* were applicable to some particular person and explains that in all cases he was referring to Abdullah Atham and not Dr. Clarke.<sup>2</sup> I think the words used by him do not support this view.

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2. It is not necessary that aspects of revealed prophecies be known at once. Hence from the very beginning I had thought that this prophecy was specially for Atham and posters were issued repeatedly addressed to Atham only and he alone was called for oath. However, when the prophecy affected some other Christian participants of the debate then it was understood that in the eyes of the Exalted God they also were probably included. However, in reality, from the beginning my information was only that it was only Atham who was meant in the prophecy. None else was ever intended by me. However, we saw the effect on others. Otherwise I have never written anywhere that just as Abdullah Atham is included in this prophecy, so also are others. That is why my

However, the fixed term has expired and the prophecy is now irrelevant. In another prophecy whose term will expire in September 1897, **Ghulam Ahmad** calls Dr. Clarke or any other Christian clergyman for a mutual curse. He sincerely hopes that Dr. Clarke would be chosen, and calls him a low, cowardly man. If Dr. Clarke tried to escape by employing satanic plans then the Exalted God would Himself uproot falsehood in His own way. Dr. Clarke says that falsehood points to his very person and the word "falsehood" used here resembles that used in the prophecy of 1893. However, Mirza *sahib* denies this allegation. It is obvious that these prophecies have two sides like Delphic oracles, and it is advantageous that these be such. Mirza *sahib* gives one interpretation and Dr. Clarke a different one. In such circumstances it is impossible to prove that Dr. Clarke's interpretation is right. Mirza *sahib* says that he never made any prophecy about the death of Dr. Clarke, and in all the publications presented as evidence I do not find any clear and pointed matter which would contradict Mirza *sahib*'s statement. Ghulam Ahmad has stated in his deposition that he had no knowledge of those attacks which were made on the life of Atham, but said that he knew about Lekhrum that he would die. Further, he had given information beforehand regarding the day and the hour. So far as the case of Dr. Clarke is concerned I do not see any reason why surety be obtained from Ghulam Ahmad for maintenance of peace, or that the case be handed over to the police. Consequently **he is acquitted.** <sup>3</sup>

However, on this occasion, I formally warn Mirza Ghulam Ahmad through a written notice which he himself has read and signed that it appears from the published documents presented during the testimony

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full and real attention remained only towards Atham. Till now I consider only him as the real object of the prophecy. And I have derived advantage only from his refusal to take oath, and only from his death at last in accordance with the prophecy, and not from others.

3. This order of acquittal which came from the pen of the District Magistrate on 23rd August 1897 and this notice written as a warning are both such that my followers should benefit from them. For, after receipt of revelation from the Exalted God they were informed of both these matters a long time ago. They should now think over how our God made known to His servant both these events of the unseen beforehand. The people who have seen this sign with their own eyes should progress in faith and piety, and having seen the signs of God, they should not then lead neglectful lives.

that he has published inflammatory and provocative pamphlets which are intended to distress those people whose religious views are different from his.

He will be responsible for the effect which these statements will have on the ignorant among his followers. I warn him that so long as he does not adopt a mostly mild attitude he cannot escape the purview of the law, but comes within its jurisdiction.

*Signed:* M. Douglas, District Magistrate, Gurdaspur  
23rd August 1897.



## 8. Conclusion

On pondering over this whole case, which has been reproduced along with the judgment of the Magistrate, it is clear that this was a fabrication by the Christians which the District Magistrate found out very well. Anyone who thinks over this document, and carefully studies this case from beginning to end, will be completely convinced how these people, who claim to have been purified by the blood of the Messiah, had prepared a firm conspiracy against a life unjustly. It is clear, and Dr. Clarke admits this, that when he sent to me a Christian named Abdur Rahim to enquire about the affairs of Abdul Hameed, I did not conceal anything about him; in fact I disclosed that he was not a good man and his giving his name as Ralya Ram was a completely false statement. Just from this, an intelligent person can understand that if, in fact, I had sent Abdul Hameed to commit murder, why should I have warned Dr. Clarke about his character? Besides, it was also proved before the court that Abdul Hameed had not gone straight to Dr. Clarke but had taken a letter of introduction from the Christian Nur-ud-Din and gone first to Rev. Grey. If his real intention was to kill Dr. Clarke, what had he to do with Rev. Grey? It also was established in the court that the change of name adopted by Abdul Hameed was only for the purpose that, as he had been expelled from the Gujrat Mission on account of bad conduct, he feared that if he gave his real name he would not be accepted. His conversion to Christianity was just to fill his belly. It was also proved in the court that there was much contradiction in his statement and it appeared certain that he was tutored every day. On account of all these reasons and also from his own confession the truth

underlying the case was established to be that this case was instituted because of the instructions of Abdur Rahim, Waris Din and other Christians. But thanked be God, Whose grandeur is great, that He unfolded its truth to the authorities. He had informed me beforehand by revelation that such a case would be instituted and I would be acquitted at last. I published those revelations among my followers at a time when as yet there was no sign or trace of this case. There are probably about two hundred people of my followers who had come to know of those revelations before time.

Now that case and the tribulation have come to an end but there has remained behind, as its result, a sign of a magnificent prophecy and Divine help which will remain a monument forever. At this stage it is necessary for us to *thank our benevolent government*, as although the case was instituted by the Christian clergymen yet the District Magistrate, who was an Englishman, did not show even an iota of partiality to the clergymen, and he did only what justice demanded. By his insight and intelligence he at once found out that it was a fabrication of the Christians. Similarly, Captain Lemarchand, District Superintendent Police, Gurdaspur, because of his cleverness, understood at once that that whole plan was baseless and false. Although the case was of a religious nature, yet he did not like to wrong someone by foregoing justice and following religious prejudice. However, it is a pity that Shaikh Muhammad Husain Batalvi, while being known as a Muslim, supported this false case and appeared before the court of his own accord with great zeal as a witness of Dr. Clarke. But the court did not give the least consideration to his statement; on the other hand it rebuked him severely on his request for the grant of a chair and showed much displeasure as to why he had made the request for the grant of a chair, beyond his status. Hence this also was a sign from the Exalted God that a man who wished my humiliation, had himself to face extreme humiliation right in the court, receiving as it were a painful defeat.

At this stage, it is worth mentioning again that because of the one-sided statement of Dr. Clarke the court got the impression that strong words were used against the Christians by me. This was the reason because of which the court had given the instruction for the future, through a notice, that such words must not be used again. I immediately informed the District Magistrate that I did not start the harshness against the Christians. On the contrary, the harshness has come from the Christian clergymen. I also said that I have at this time bundles of such books of the Christians in which the Christian people have indulged in gross excesses. However, since the District Magistrate had, at that moment, closed the case, there was no time left for my reply. Hence I considered it proper that merely for the information of the authorities and entirely in good faith, I reproduce in this book to some extent, by way of example, the scurrilous language which the Christian clergymen and the Arya people use against Islam. However, at this time, by way of admonition, I say to my followers particularly and to all Muslims generally that they keep themselves away from this method of harsh language. By bearing with full resolve the things said by other communities, they should prove to the government their good morals of forgiveness and patience, and avoid all sorts of mischief. They should, of course, reply to unwarranted attacks in reasonable and mild words, and have faith that the government is prepared to help every oppressed one.

The example of this case itself is enough for the wise, for, the justice and equity of the authorities deprived a large company of the Christian clergymen of their aims and made them unsuccessful therein. So this is the admonition that, out of yourselves, you should not exhibit any provocation or harshness, and on receiving any injury appeal to the authorities. However, if you forgive and pardon and be patient, this is a better way for

you than litigation. Instituting cases and filing suits is not worthy of those people who possess a great deal of high morals.<sup>1</sup>

THE END

1st *Ramadan-ul-Mubarik*, 1315 *Hijra*.

**The author, humbly,  
Mirza Ghulam Ahmad, Qadian.**

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1. *Publisher's Note:* At the end of the case the District Magistrate informed Hazrat Mirza that he was entitled to take legal action against the Christians who had fabricated this allegation against him. However, Hazrat Mirza replied: "My case against the Christians is being conducted in heaven. The Divine Court is sufficient for me. I do not wish to take any legal action in a court of this world." (*Mujaddid-i Azam*, Urdu biography of Hazrat Mirza, by Dr. Basharat Ahmad, vol. 1, p. 554)

## 9. Appendix

*by the Publisher*

Several years after this case, the Reader of the Magistrate Captain M.W. Douglas, one Raja Ghulam Haidar of Rawalpindi, made a written statement just before his death and had it sent to Dr. Basharat Ahmad, the author of the famous Urdu biography of Hazrat Mirza Ghulam Ahmad entitled *Mujaddid-i Azam*. His statement is particularly noteworthy as he was not an Ahmadi, and it sheds light on the conspiracy of the opponents of Hazrat Mirza as well as illustrating the latter's high moral character. We translate it below from *Mujaddid-i Azam*, volume 1, pages 541 to 544.

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During the court case of Dr. Henry Martyn Clarke I was Reader of the Deputy Commissioner of Gurdaspur. I had gone home to Rawalpindi on a leave of five or six days. While returning from leave, when I reached Amritsar and was sitting in a 2nd class railway carriage awaiting the departure of the train, two European men came into the same compartment. One was Dr. Henry Martyn Clarke himself and the other was Clarke's lawyer. Meanwhile Maulvi Muhammad Husain Batalvi also appeared and sat alongside on the seat where I was sitting. I had known Dr. Henry Martyn Clarke from the days of my employment in the district of Sialkot, and I also knew well Maulvi Muhammad Husain Batalvi. Consequently we started talking among ourselves. Then I learnt that Maulvi Muhammad Husain Batalvi

was accompanying the doctor, and in fact the doctor had paid his fare.

Then the doctor, due to our friendly relations, asked me: “You used to work in district Sialkot, where are you now?” I replied that I was now Reader of the Deputy Commissioner of Gurdaspur. Upon this he said:

“So, then you will be very useful in crushing the devil.”

As I knew all the three men I at once realised whom the doctor was referring to. I replied in a cursory manner:

“Indeed it is the work of every good man to crush the devil, but I do not know what you mean by saying this.”

Then the doctor took the name of Mirza *sahib* and said:

“He is a very big devil, whom we and this Maulvi *sahib* are determined to crush. Please agree to help us.”

As I did not like to prolong this conversation, I said only this:

“I know that you and Mirza *sahib* of Qadian are adversaries, and a case is in court, so I wish to be excused from talking further about this matter.”

I cannot remember if any further conversation took place after this.

I returned to my duty at Batala, as the Deputy Commissioner was resident there. The next day when I went for a morning walk, I met many people connected with the Mirza *sahib* on the road where Anarkali<sup>1</sup> is situated. The house where Dr. Clarke was staying was in front of us. We saw Maulvi Muhammad Husain Batalvi sitting at a table with Dr. Clarke in front of the door. Maulvi Fazl-ud-Din, the lawyer of Mirza *sahib*, said in a tone of surprise:

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1. The name of the Christian church and mission house in Batala.

“Today Maulvi Muhammad Husain is to testify in the case, and even now he does not leave Dr. Clarke alone.”

Apart from this, within the bounds of the residence was sitting Abdul Hameed on a bed, about whom it was claimed that he had been deputed by Mirza *sahib* to kill Martyn Clarke. Ram Bhaj Dutt, the Arya lawyer, and a few policemen were sitting around him. It was also noticed that some marks were being made on Abdul Hameed’s hands. So Mirza *sahib*’s lawyer noted both the events, and when the case was being heard he first asked Abdul Hameed if he was sitting within the bounds of the residence of Martyn Clarke, with the lawyer Ram Bhaj Dutt and some policemen around him, and if they were giving him some instructions regarding the testimony he would be giving against Mirza *sahib*, and making some marks on his hands. Abdul Hameed could not make up an answer there and then. He admitted the presence of Ram Bhaj Dutt and others, and when his hands were examined many marks in blue and red pencil were found. Only God knows what these marks made on his hands were meant to remind him of.

Before Maulvi Muhammad Husain Batalvi’s testimony, evidence was given by Maulana Maulvi Nur-ud-Din. His simple appearance, that is, loosely tied turban, open necked shirt, and the very plain and straight forward manner of giving evidence, was so impressive that the Deputy Commissioner himself was much influenced, and said:

“By God, if this man should claim to be the Promised Messiah, I would be the first man to be prepared to consider it seriously.”

Maulvi Nur-ud-Din asked the court: “May I go outside, or must I remain here in this room?” Mr. Douglas the Deputy Commissioner said: “Maulvi *sahib*, you are allowed to go wherever you wish”. After him, Shaikh Rahmatullah testified.

After him, Maulvi Muhammad Husain Batalvi entered the courtroom to give his evidence. Looking all around, when he

saw no vacant chair, the first words which he uttered were these: "Sir, chair". The Deputy Commissioner asked me: "Is the Maulvi *sahib* entitled to a seat before the authorities?" I presented to the Deputy Commissioner the list of those entitled to a chair and said that it did not include the name of Maulvi Muhammad Husain or his father, but whenever he has occasion to meet the authorities he is granted a chair as being a religious scholar or the head of a religious group. Upon this, the Deputy Commissioner said to the Maulvi *sahib*:

"You are not entitled to a chair officially. Please stand up straight and give evidence."

Then the Maulvi *sahib* said:

"Whenever I have an audience with the Governor, I am given a chair to sit on. I am the head of the Ahl Hadith."

Then the Deputy Commissioner reprimanded him sternly and said:

"If the Governor in his personal capacity gave you a chair it does not mean that you must be given a chair in court as well."

Anyhow, the testimony began and the Maulvi *sahib* made all possible allegations against Mirza *sahib* that may be made against a man. However, when Maulvi Fazl-ud-Din, lawyer for Hazrat Mirza, in his cross-examination asked Maulvi Muhammad Husain Batalvi a question, with apology, casting a slur on his decency and character, all those present saw with astonishment that Mirza *sahib* rose from his seat and put his hand over the mouth of Maulvi Fazl-ud-Din and said:

"I do not instruct nor allow this kind of question to be asked. If you wish to ask it on your own responsibility, with the permission of the court, then you may do so."

Naturally the Deputy Commissioner's curiosity was aroused and he asked me if I knew the background to the question. I



replied in the negative but said that if he wanted to know I would try to find out during the lunch break. So when the time of the *zuhr* prayer came and the Deputy Commissioner arose for lunch I enquired through Shaikh Rahmatullah from Mirza *sahib* as to what was the matter. Mirza *sahib* told Shaikh Rahmatullah, with much regret, that he had in his possession a letter of Maulvi Muhammad Husain Batalvi's father mentioning some circumstances relating to Maulvi Muhammad Husain Batalvi's marriage and some incidents of his maltreatment which are highly objectionable. But Mirza *sahib* said at the same time:

“I most certainly do not want these incidents to be brought to the court record or that the Deputy Commissioner be influenced by them in forming his opinion.”

Having heard this from Shaikh Rahmatullah I went to the lunch room and told the Deputy Commissioner, in the presence of Dr. Henry Martyn Clarke who was also having lunch there. Dr. Henry Martyn Clarke laughed heartily. The Deputy Commissioner said:

“It is within my power whether or not to record this matter, but it is beyond my control not to let it influence me.”

After lunch when Maulvi Muhammad Husain Batalvi appeared again in court for cross-examination Maulvi Fazul-ud-Din asked him:

“Were you sitting with Dr. Henry Martyn Clarke at his residence today?”

He plainly denied it. I could not help being startled at this. The Deputy Commissioner asked me the reason for my reaction. So I pointed to Dr. Henry Martyn Clarke. The Deputy Commissioner enquired of Dr. Clarke who admitted clearly: “Yes, he was sitting with me, discussing this case”.

Then the lawyer Maulvi Fazl-ud-Din asked:

“Did you recently travel with Dr. Henry Martyn Clarke from Amritsar to Batala, and also did the doctor buy your ticket?”

Maulvi Muhammad Husain plainly denied it. Sometimes a man thinks aloud, and the same happened to me at that time. From my mouth spontaneously came the words: “This is completely false”. Then the Deputy Commissioner asked Dr. Martyn Clarke, who admitted: “The Maulvi *sahib* travelled with me, and also I bought his ticket”. This surprised the Deputy Commissioner and in the end he wrote the following note at the close of Maulvi Muhammad Husain’s testimony:

“The witness is hostile to Mirza *sahib*, and for this reason he has left no stone unturned in testifying against him. Consequently, there is no need to take further evidence from him.”

After testifying, Maulvi Muhammad Husain went out of the courtroom and sat on an easy chair which was in the Verandah. A policeman ordered him to leave the chair, saying that it was against the order of the Police Captain. Then the Maulvi *sahib* went and sat on a sheet of cloth that was spread on the ground. The man whose cloth it was pulled it away and said: “You are a Muslim and call yourself a leader, and then tell lies so openly. Don’t pollute my cloth!” Then Maulvi Nur-ud-Din got up, took Maulvi Muhammad Husain by the hand, and said: “Come and sit by me; there is a limit to everything”.

— *Written statement by Raja Ghulam Haidar of Rawalpindi, Reader in the case to the Magistrate Captain M.W. Douglas.*